TV SERIES ON JESUS AND THE JEWS CALLED 'A DIATRIBE AGAINST ALL RELIGIONS'

By SHELDON KIRSHNER

TORONTO —
A $500,000 TV Ontario television series on Jesus and the Jews, due to be aired next month, has drawn heavy criticism from some Jewish community leaders and has been accused by a prominent Roman Catholic intellectual of inadvertently fostering anti-Semitism.

The four-part, five-hour production, **The Jesus Trial**, is taken to task for suggesting that, in the eyes of Christians, Jews were responsible for the death of Jesus Christ and deserved the centuries of persecution they have endured.

"The intention of the film is to remove religious prejudice from society and reveal that Christians turned the death of Jesus into an instrument of anti-Semitism," observed Professor Gregory Baum, a Roman Catholic scholar. "But it's not wholly successful in presenting this."

Rabbi Jordan Pearlson, chairman of the Toronto Board of Rabbis, told The Canadian Jewish News the Ontario Educational Communications Authority production was a dangerous vehicle because it used Jewish suffering as a basis of a diatribe against religion in general.

Christian intolerance towards Jews is shown in a dramatic presentation of the trial of a reactionary Catholic priest in France in 1974. Georges de Nantes, the priest, had criticized a famous French lawyer, Jacques Isorni, for refuting in a well-publicized book the belief that the Jews had killed Jesus.

The court had to decide whether Jews could be held responsible for the crucifiction and the TV Ontario production dramatizes the question in a confrontation between the church and the anti-Semitic priest. The program includes interspersed interviews with 17 Jewish and Christian scholars.

It was produced by Tad Jaworski, a part Jew who emigrated from his native Poland in 1969 at the height of the anti-Jewish campaign in that country.

Pearlson, who is also national chairman of Canadian Jewish Congress' Joint Community Relations Committee, said **The Jesus Trial** "takes a renegade priest and sets him up as a symbol of the whole Christian church. It's unfair in its description of Christianity and uses Jewish community suffering as a basis for a diatribe against all religions."

He said the Jewish community cannot benefit from such an interpretation of the Roman Catholic church, which "has developed a very strong sensitivity to Jewish suffering since Pope John XXIII."

Pearlson, who watched selections of **The Jesus Trial** in a special one-hour showing recently, said it does not belong in the school system or public libraries. TV Ontario films, which are largely funded by the provincial Ministry of Culture and Recreation, are usually shown in public institutions as well.

He stressed he was not trying to play the role of censor in this controversy, but questioned the propriety of "spending half a million dollars of the people's money to produce an anti-religious film" under the aegis of the government-funded Ontario Educational Communications Authority.

Emil Fackenheim, a University of Toronto philosophy professor who appeared on the show as an interviewee, complained that producer Jaworski "doesn't understand the ABC of anti-Semitism." He added that **The Jesus Trial** "filled me with absolute horror," particularly because Jaworski's intentions were honorable and never in doubt.

The academic, a refugee from Nazi Germany, disclosed that Jaworski declined to change the thrust of the production even after he and other interviewees expressed reservations and criticism of it.

Fackenheim noted that the film's professed objective of combatting anti-Semitism had been thwarted. "It (the film) could be counter-productive. That's the sad thing of it."

He added: "I think Jewish viewers will be outraged."

Prof. Baum, a convert to Roman Catholicism from Judaism who teaches at Toronto's St. Michael's College, said he was disappointed in **The Jesus Trial**, since it "observes relative silence in regard to recent positive changes in Christian teaching."

Baum, an advocate of ecumenism, voiced opposition to the film for other reasons. It presents a priest who has been condemned by the church as an anachronism, and it creates the erroneous and imaginative link between the persecution and death of Jesus and the suffering of the Jews, "which is precisely one of the awful legends the film wants to overcome."

Rev. Roland de Corneille, national director of B'nai B'rith's League for Human Rights, said he agreed with the concerns voiced by Pearlson and Baum. And Rabbi Gunther Plaut, national president of Canadian Jewish Congress, said he had not seen the film, but widespread criticism of it "gives me great cause for concern."

Plaut said the government should not find itself in the awkward position of promoting anti-religious TV programs.

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Cold war not over, is claim

By MEL SOLMAN

MONTREAL —
The ability of the United States to maintain military superiority over the Soviet Union is a major factor in whether the Camp David agreements will be viable, according to a leading American Middle East specialist.

Former U.S. air force intelligence advisor, Joseph Churba, told a Congregation Tifereth Beth David Jerusalem audiene here that Middle East peace was not an issue which would be decided exclusively by Arabs and Jews. He warned that the Cold War was not over, but in fact worse than ever. Churba charged Richard Nixon and Henry Kissinger with having built detente on the false premise that the USSR wanted military parity with the United States when its true ambition is to attain superiority.

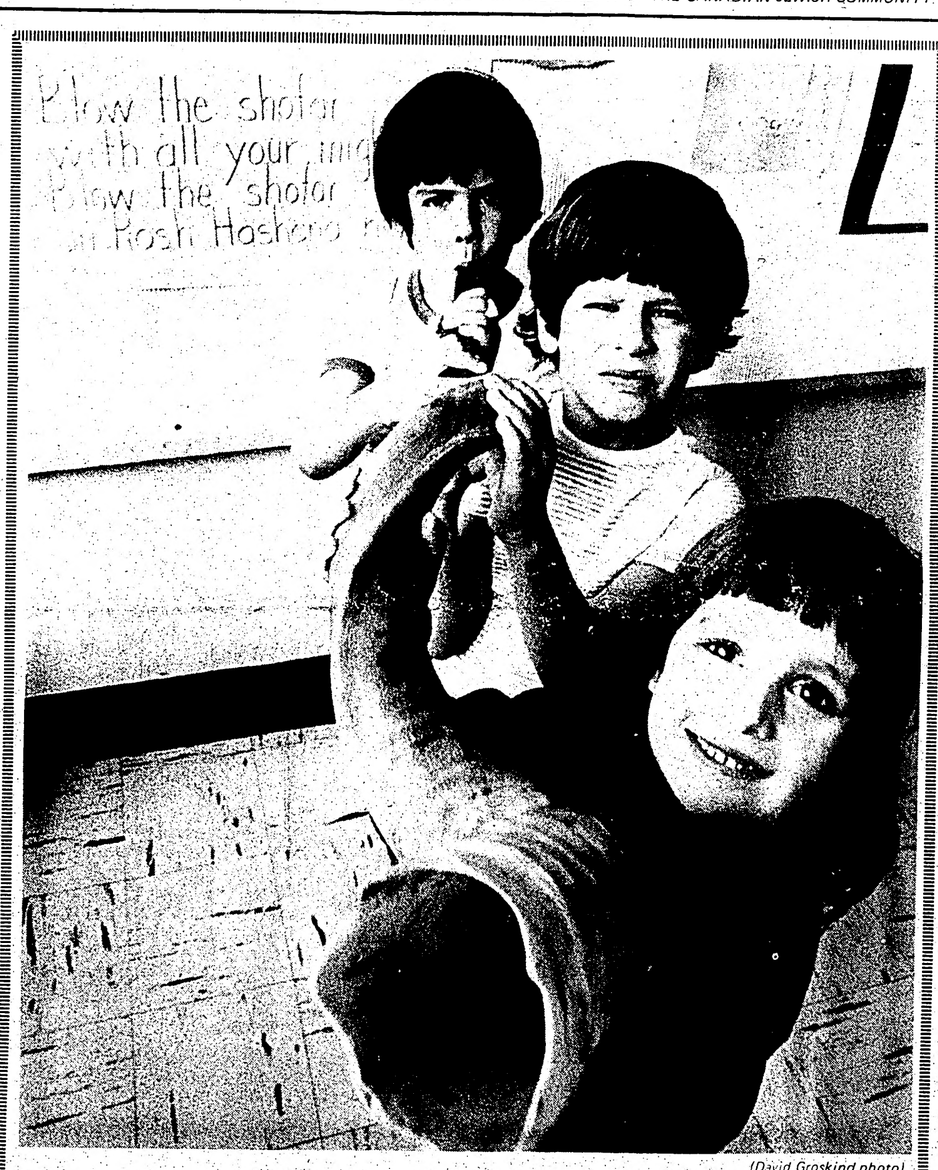
During a period theoretically made stable by the Salt I agreement, said Churba, the Soviets defaulted on their obligation as guarantor of the 1973 peace agreement in Indochina, fueled the outbreak fo the Yom Kippur war and launched major incursions into Africa with Cuban help.

"Since Vietnam, our nuclear position has slipped from stalemate with the Russians to the borders of inferiority. If the present trend continues, we will be significantly inferior, and soon."

Churba said the effects of such a shift in world power would mean that American guarantees for stability in the Middle East would be less meaningful. Peace in the Middle East is contrary to the Soviet Union's long-term strategic aims.

He pointed out a tendency, however, especially among the Americans, to underestimate the lengths to which Israel would go to ensure its survival. Quoting from unpublished information he had access to, he said that during the 1973 Middle East war, an Israeli jet fighter completed a mission several hundred miles into Syria, where it shot down a Soviet troop transport plane." This is the only kind of message Moscow understands — that introduction of Soviet combat troops into a combat zone will be met in the air by the Israeli Air Force."

Cont'd on Page 4



(David Groskind photo)

Robbie Morganstein, 5, gets a chance to try out Beth Tzedec's shofar, but he needs a little help from his friends at Toronto's United Synagogue day school, Michael Lewis, 5, and Erin Kauffman, who is just short of 4½ years.

Deadline notice

Dut to the statutory holiday, Oct. 9, the advertising and editorial deadlines for the issue of Oct. 13 will be advanced. Deadline for editorial copy will be Wed., Oct. 4 at 2 p.m. and Thurs., Oct. 5 at 2 p.m. for display and classified advertising.

Study shows tremendous need for Jewish day care centres

By DOROTHY LIPOVENKO

TORONTO —
There is an overwhelming need for Jewish day care in the Toronto community that is not being met, says a study commissioned by one of Canada's leading women's organizations.

A survey of 571 families by the National Council of Jewish women — a survey which met with no response from various agencies — found that 81% require day care with Jewish content and more than half want it kosher.

"In general, it can be said a sufficiently large portion of the sample indicates a need for Jewish day care and that attention should be paid to their situation.

"Good child care is one of the most important responsibilites for any community concerned with the well-being of its members. While this is recognized readily for children more than the age of 5, it is only recently that it is becoming clearer attention should be paid to younger children as well. The study definitely points out the necessity for this in today's Toronto Jewish community," the survey said.

Some of the main reasons the survey showed for the increasing and unmet need for Jewish day care were:
— an increase in the number of working mothers.
— an economic situation which results in the need for two-income families.
— a lack of quality care.
— an increase in the number of single parent families.
— an added difficulty in finding appropriate day care for those who want their children to be in a Jewish environment with Jewish content.

The 571 families who responded to the survey represent 919 children between the ages of 18 weeks and 10 years, or one child for every 15 of the total population of Jewish children less than 10 in Toronto.

The study was done in 1975 to determine if a need for Jewish day care existed in the community. It was sent to more than 35 social agencies, including Toronto Jewish Congress and the Jewish Family and Child Service.

Georgina Grossman, coordinator of volunteer services at NCJW, said in an interview that council members were extremely disappointed at the lack of response, especially from Jewish social agencies.

"We felt we did our job — to show there's a need in the community. Maybe nobody responded to it because it would have opened up a barrel of worms."

Jerry Diamond, executive director of Jewish Family and Child Service, said the agency "has tried eight times to get day care off the ground but we have never gotten the financial and emotional support of this community."

Diamond said he recognizes there is a need for a Jewish day care centre but he warned it was a middle class need the community is not willing to support.

Rupert Shriar, director of Toronto Jewish Congress' social services branch, abruptly dismissed questions on this issue.

"We participated in three studies and day care is not a priority of the community at this time," he said.

Spokesmen for council believe the need for Jewish day care has increased since the study has done because there are more working mothers.

More than 70% of the women who answered the survey were involved in some activity outside the home. Half of them said they were unhappy or partially dissatisfied with their child care arrangements. "Dissatisfaction with present facilities is another indication of the need for day care," the study said. "If people are dissatisfied with their present arrangements for reasons that could be attributed to the lack of some sort of day care facility, one can conclude that a need for day care exists."

The study indicated housewives who were planning to return to work were the ones most displeased with their child care situation. Infants and preschoolers are the children who require day care most, the council study found.

Radio 'less than satisfying'

Mideast coverage by CBC is praised

By SHELDON KIRSHNER

TORONTO —
A Canada-Israel Committee report on the English language section of the Canadian Broadcasting Corporation praises CBC TV and radio for a high degree of fair and accurate reporting of Middle East events, but criticizes the network's current affairs radio programing for being "somewhat less than satisfactory."

In a submission to the Canadian Radio-Television and Telecommunications Commission (CRTC), the CIC notes there has been "a definite improvement" in CBC-CIC communications.

However, the report also points out that lingering bitterness still bedevils CBC's relations with the Jewish community, partly because its producers and administrators perceive the existence of a Jewish lobby foisting its views on the Canadian public.

CIC, which prepared the report for CBC's licence renewal application hearings in Ottawa later this month, gave high marks to the network's 11 o'clock TV news program. But it was critical of CBC's propensity to describe the PLO as "commandos".

"Any allegations of bias in reference to **The National**'s Middle East coverage would, in our opinion, be without justification," the CIC says. "Where complaints have arisen, they normally refer to factual errors in reporting, or possibly failure to grasp one of a myriad of small, though extremely important nuances in the terminology of the conflict."

CIC contends the term "commando, in reference to PLO activities, is disturbing for two reasons.

"In the first place, the term is hardly neutral, despite claims to the contrary...By incorporating the term into its news and current affairs lexicon, the CBC is prejudicing not only its own integrity but also Canadian values."

CIC — the umbrella body representing Canadian Jewish Congress, B'nai B'rith and Canadian Zionist Federation — observes that while the CBC must report fairly and impartially, "it cannot remain neutral on an issue like the unprovoked and premeditated murder of civilians..."

It adds: "...there seems to be a policy to restrict the use of the word 'commando' to the context of the Middle East and to be much less reticent about using less complimentary terms to describe the perpetrators of similar acts in other parts of the world."

CIC also remarks that CBC devotes air time to Peace Now demonstrations but ignores pro-government rallies.

Zeroing in on TV news specials, CIC says CBC studio commentary and analysis on Anwar Sadat's trip to Jerusalem last November "seemed to lack both perspective and insight and failed to match the panoply and import of the events unfolding..."

It lambasts the 1976 **Year End Review** broadcast for failing to mention the Entebbe raid, which was "probably the biggest single international news event of the year..."

CIC says that, in 1977-1978, CBC radio news maintained a record of fairness and accuracy in reporting on the Middle East.

By the same token, CIC takes to task several programs for "a number of lapses which have caused significant distress within the Jewish community..."

In the last 18 months, **Commentary** — heard nationally week-day mornings after the **World At Eight** — has dealt with the Mideast conflict on more than a dozen occasions. According to CIC, "commentators used have either expressed extremely negative attitudes towards Israel and the policies of her government or, at best, have divided their criticisms equally between the Israelis and the Arabs — with the first category predominating."

As It Happens, the popular radio show, is criticized for having aired slanted pro-Arab interviews in 1976 and 1977. However, CIC says that, since the middle of last year, "we have discerned a serious effort by **As It Happens** to deal with the Middle East in a more balanced fashion..."

Cross Country Check-Up, the Sunday afternoon phone-in radio program, is lambasted for having caused offence on April 23 of this year with a show entitled "What did we learn from the Holocaust?"

Cont'd on Page 4

Dedicate stress centre for Haifa University

By DAVID BIRKAN

TORONTO —
Two Canadians—one a business and community leader and the other a world famous scientist — received honorary fellowships from the University of Haifa last week in recognition of their contributions to modern man's battle against psychological stress.

Ray D. Wolfe, founder of the Canadian Friends of Haifa University, and Dr. Hans Selye, internationally known scientist, were the guests of honor at the annual dinner of the Canadian Friends. The event, attended by more than 900 people from across Canada, the United States and Israel, was dedicated to the establishment of the Ray D. Wolfe Centre for Psychological Stress at the University of Haifa.

Wolfe was already wearing the mantle of honorary president of the Canadian Friends of the University of Haifa when he received the additional honor for his active contribution — social, economic and educational — to the state of Israel and to the University of Haifa in particular.

Wolfe is chairman and president of the Oshawa Group Limited.

In his acceptance speech, Wolfe stressed the tribulations of the Jewish people in their efforts to create Israel and praised the government of Canada for allowing Canadian citizens to help Israel without being seen as disloyal to the Crown.

"What we celebrate this evening is the confirmation of those fundamental ideals which Canada shares with Israel," Wolfe said. "Those ideals transcend the politics, the diplomacy, the relationships which may unite or divide us, as the superficial glance may seem to detect at a given moment. They speak to the essence of our one world, our common goals, our unity in diversity.

"Whenever my own concern for Israel takes me to its shores, I do not have the sense of leaving Canada. The University of Haifa is not foreign territory to a Canadian who believe in the quest for knowledge. It is an extension of their own universalism, their search for truth, their commitment to human betterment and the pursuit of excellence.

"And thus it is that Ray Wolfe, Canadian, finds himself together with Hans Selye, Canadian, receiving from the representatives of an Israeli University something more than a parchment scroll bestowing honors."

Wolfe took the opportunity to praise Canada as a land of religious and racial tolerance.

"My forbears came to Canada," he said, "from a land where, as in so many parts of the world, Jewish existence was marked by persecution, and daily bread was buttered with bitterness. The idea and ideals on which Judaism had so long survived were scorned by people who, although professing to be Christian, chose not to love their neighbors as themselves.

"In Canada, my father found a haven which proclaimed itself a democracy, and it was this attribute which I was raised to cherish above all others. As the years passed it was in the light of that word 'democracy' that I discovered the freedom to define myself both as a Canadian and a Jew."

There is no division of loyalty among Canadian Jews, said Wolfe, in a country dedicated to preserving its racial and religious minorities.

"When, as sometimes happens, I am challenged to state the order of my loyalties and explain the privilege of linking them with a hyphen, I say what distinguishes Canadian democracy is the right it confers on people, the priceless right, to be different, to hold opinions not identical to those of their neighbor, and to believe without the compulsion to conform.

"One who calls himself a Canadian Jew is not hyphenating his allegiance, but defining himself, proclaiming not only his own freedom, but that greater freedom in which he is privileged to live in this blessed land.

Cont'd on Page 5

(David Groskind photo)

Renowned Canadian scientist Hans Selye and Toronto businessman Ray Wolfe exchange a few words prior to Haifa University dinner. They received honorary fellowships from the Israeli institution for furthering understanding of stress.

SIGNIFICANT MOVE

JERUSALEM —
Moving quickly to consolidate part of the Camp David agreements, the Israeli cabinet last Sunday voted to dismantle settlements in the Sinai Peninsula and the Gaza Strip. The Knesset was expected to approve the measure sometime this week. Eleven ministers voted for it, two opposed it, one abstained and three refused to vote without the authorization of their party.

The prospect of a de facto separate agreement between Israel and Egypt — denounced throughout most of the Arab world — may make it even more difficult for Jordan and Saudi Arabia to join Arab—Israeli peace negotiations, in the view of some observers. Anwar Sadat has been quoted as saying that he would act for Jordanian and Saudi interests if those countries refused to enter talks. This could exacerbate an already complex situation.

The success of the Camp David agreements may therefore hinge on whether Amman and Riyadh agree to become parties to the accords signed under American auspices two weeks ago.

(See Mideast Analysis on Page 2.)

World News

Settlement could flounder without Jordan

mideast analysis

By SHELDON KIRSHNER

Can the Camp David agreements lead to a comprehensive Arab-Israeli peace?

In the opinion of observers, an all-embracing accord may not be concluded unless Jordan and Saudi Arabia enter and or underwrite the relentlessly tough negotiations that lie ahead. Under the present circumstances, the prospect is that Amman and Riyadh will not join Egypt and Israel in contributing to a lasting settlement, throwing into some doubt the viability of a treaty between Cairo and Jerusalem.

The underlying assumption of the agreements hammered out by Jimmy Carter, Anwar Sadat and Menachem Begin was that King Hussein and King Khaled would publicly endorse them and thus set in motion the movement toward peace. U.S. and Israeli officials understood that an Egyptian-Israeli bilateral pact, signed at the expense of an overall agreement, might not survive the wrath of the Arab world.

Carter had hoped Hussein would give his blessings to the agreements, but he was unable to convince the monarch that it was in his interest to do so. An official announcement in Amman last week stated that "Jordan is not obligated morally or materially" by the Camp David agreements. Meanwhile, Saudi Arabia poured cold water on the agreements as well.

The Saudis, who supply the Jordanians and Egyptians with much needed subsidies, hinted they did not oppose Sadat's attempt to regain the Sinai. But they warned him that he should not "contradict the higher Arab interests" in his efforts to negotiate a separate understanding with Israel.

On the eve of U.S. Secretary of State Cyrus Vance's trip to Jordan last week, it thus appeared that no amount of American coaxing would persuade the Jordanians and the Saudis to change their minds about the agreements. Jordan and Saudi Arabia seemed as determined to stay aloof from the Camp David agreements as from Sadat's "sacred mission" to Israel last November.

King Hussein of Jordan has not committed himself to joining Israel and Egypt in Arab-Israeli peace talks. His refusal could block an overall settlement.

Begin complicated the increasingly complex situation by declaring, in a series of TV interviews and one major New York City speech, that Israeli troops would remain in the West Bank and Gaza Strip after the five-year transitional period specified in the agreements.

Washington's interpretation of the agreements was that the issue of an Israeli presence in the occupied areas would be negotiated with the Arabs. Begin, however, said that this was not the case. "I hereby declare that the Israeli defence forces will stay in Judea and Samaria and the Gaza district to defend our people and make sure Jewish blood is not spilled again."

The prime minister, hewing to his usual approach to the Arab-Israeli conflict, added that Israel would not give up the Golan Heights, "for as long as the Jewish people shall live," nor relinquish East Jerusalem to Jordan.

Consequently, when Vance conferred with Hussein in Amman, he was no doubt under pressure from the Jordanians to reconcile the thrust of the Camp David agreements pertaining to the West Bank and Begin's messianic interpretation of them.

Vance probably told Hussein that his refusal to join the talks would eventually trigger the emergence of a radical independent Palestinian entity, which Amman opposes, or mean that Jordan would have little influence in choosing Palestinians to run the West Bank under the autonomy scheme agreed to by Israel, Egypt and the United States.

But, as of this week, it appeared that Hussein had resisted U.S. blanishments — or pressure — and was remaining on the sidelines as a very interested observer. (It also looked as if he had fobbed off two other visitors — the PLO's Yasser Arafat and Libya's Muammar Quadaffi, both of whom wanted Hussein to join the Arab confrontation states opposing the Camp David accords.)

As for Saudi Arabia, pundits gave the Americans only the slightest chance of convincing the royal family that it should take a more active role in promoting the accords.

From their own viewpoints, both Jordan and Saudi Arabia see the agreements as detrimental to their basic interests.

The Saudis will not lend their support unless Israel pledges to return East Jerusalem to the Arabs, withdraw from all of the occupied territories, and satisfy Palestinian demands for self-determination. Begin has said repeatedly that the issue of Jerusalem is not negotiable, a view most Israelis accept unequivocably. And he has made it clear that Israel has not foresaken its claim to West Bank sovereignty, jettisoned its determination to station troops in the region after the establishment of a self-autonomous Palestinian government, or moderated its adamant opposition to a Palestinian state.

Moreover, it is doubtful whether Israel would tear down the 30 odd settlements it has set up on the West Bank, an area Begin and his followers regard as religiously and historically sacred.

That being the case, Jordan fails to see how participation in the proposed talks could further its national interests. Jordan seeks to recover the West Bank and ensure that the Palestinian problem is solved within the context of genuine Palestinian sovereignty. Its objectives collide with those of Israel and therefore an impasse of monumental proportions blocks the road to peace and reconciliation.

There is another question to consider. How can the Jordanians, who are closely aligned with the Syrians, negotiate with Israel if the Golan Heights are not even on the Camp David agenda? Why would the Syrians back an agreement between Israel and Jordan if their own vital interests are ignored by the Americans and Egyptians?

Jordan and Syria have been on good terms for the last few years, in sharp contrast to the years when the two countries were not on speaking terms. It would be highly surprising if Hussein, the consummate, cautious politician, abandoned the Syrians in one of their darkest hours.

Until recently, the U.S. understood Jordan's predicament, applying little or no pressure on Hussein to go along with Sadat's peace initiative. But, in the aftermath of the Camp David agreements, the Americans may be more forceful in seeking Jordan's active participation.

Israel and Egypt are on the verge of completing a peace treaty, and the Americans fear that it could be undermined if Jordan — and Saudi Arabia — display aloofness or emnity. Never in the history of the Arab-Israeli dispute has peace between Egypt and Israel been so close at hand. But, given Jordan's and Saudi Arabia's coolness — and the hostility of Syria and the PLO — never has it seemed so far, either.

Transport minister leaves government following DMC split

JERUSALEM [JTA] —

Meir Amit, the minister of transportation and communications, has resigned from the government to serve as a leader of a new political group that has broken away from the Democratic Movement for Change (DMC). Amit informed Premier Menachem Begin of his resignation in a telephone call to Camp David.

The new group, known as Shai—an acronym for Shinooy (Change) and Yozma (Initiative)—held its first council meeting last week. Under an agreement between Amnon Rubinstein, leader of the dissenters and Deputy Premier Yigael Yadin, the DMC which Yadin founded more than a year ago to be a new force in Israeli politics has ceased to exist.

Of the DMC's 15 Knesset members, seven, including Rubinstein, will form the nucleus of the new faction, which will not be a member of Begin's coalition government. Six MKs will remain with Yadin, and one, Assaf Yaguri, is expected to declare himself a one-man Knesset faction but will continue to support the coalition.

The break-up of the DMC will reduce Begin's Knesset majority from 70 to 69 seats, still a comfortable margin. Amit, former head of the Histadrut-owned Koor Industries, quit the Labor Party before the 1977 elections to join with Yadin and Rubinstein in the DMC leadership.

In his letter of resignation, submitted to the cabinet secretary, Arye Naor, Amit said his new party "believes in an active and flexible foreign policy." He noted as a cabinet member he had fundamental differences with the majority of ministers.

A principal difference was his belief Israel's policy on the issue of the occupied territories should be based solely on security needs. Amit wrote, implying the majority of his colleagues had leaned toward Begin's insistence the West Bank and Gaza belonged to Israel by historic and biblical right. Amit said in his letter that under the circumstances he could not continue to serve as a minister.

In a radio interview, he said Begin told him he regretted his move but understood the reasons for it. "It was an expected move which expresses a reality that must be understood by the public," Amit said.

New problem

JERUSALEM [JTA] —

Moshe Rivlin, chairman of the Jewish National Fund, reported last week that some Jewish communities abroad no longer regard Israel as the sole solution of the Jewish refugee problem. Rivlin, who reported on his recent visit to the U.S., at the World Zionist Oganization Executive's weekly meeting, said that attitude represented a substantial departure from the guidelines of the United Jewish Appeal and the Zionist movement.

He contended that the main problem overseas is assimilation and that only increased Jewish education could cope with it. According to Rivlin, the JNF could serve as an educational as well as a fund-raising tool in the hands of the Zionist movement. He said that the JNF would raise $6 million in the U.S. this year compared with $5 million last year and that an estimated $8 million would be raised next year.

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Russians in Rome tend to convert

By MEL SOLMAN

MONTREAL — A strong tendency to convert to Christianity exists among Soviet Jews in Rome awaiting their exit visas to the West, says Yakov Rabkin, a University of Montreal professor who left the USSR in 1973.

The presence of numerous Christian missionaries in Rome and a weak Jewish identity among Soviet Jews, explained Rabkin, are contributing factors, particularly among the intellectual emigrees for whom Christianity is an integral part of their background.

"The Soviet Union," said Rabkin, "may be officially atheistic but Christianity is without doubt the basis of Russian culture, especially its literature."

Rabkin, who made three trips to Rome in the last two years, has found that Soviet Jews, brought up on Tolstoy and Dostoevsky, move towards spiritual fulfilment in the religious milieu in which they are most familiar—namely Christianity. Their concept of Judaism is that of an outmoded doctrine with no relevance to the modern world.

Their identity consists of the anti-Semitic stereotypes circulated by Soviet media or their own memories of poorly educated grandparents speaking flawed Russian with Yiddish accents.

Rabkin stated in a recent interview that the negative image of Judaism and Jewish identity they possess influences their decision not to go to Israel. He himself came from a totally assimilated background and his growing committment to Orthodox Judaism and Zionism are recent developments based on exposure to information and written material unattainable in the Soviet Union.

"In the minds of the Soviet Jewish intellectuals, there is no link whatever between Jewish culture and the modern world. For most, the designation 'Jew' on their Soviet passport is strictly a label with no meaning except to get them immigration visas."

Christian missionaries in Rome, more sensitive to their problems than the Jewish world, are actively involved in distributing to Soviet Jews Christian material in Russian translation. The theme of the literature is that just as Soviet emigrees represent an educated generation more enlightened than their parents and grandparents, and just as they themselves have left Soviet repression for freedom, so too should they progress from Judaism to Christianity.

Among the transient Soviet Jewish population of Rome numbering between 5-6,000 at any given time, Rabkin estimated that hundreds, even thousands, consider conversion or do convert. If conversion does not take place, the initial contact with missionaries is followed up by counterparts in North America.

To offset this situation, Rabkin has recommended that an attractive community centre be established in Rome equiped with a lending library and a supply of free Russian language publications on contemporary Judaism. The presence of 10 or so young Jewish graduates from the Russian-language departments of North American universities, added Rabkin, would offer a living example of Jewish identity as a viable part of the modern world, something most Soviet Jews fail to comprehend.

"It is of the utmost importance that the Jewish emissaries—not necessarily religious in orientation—be as sensitive and tolerant of Soviet Jews as the Christian missionaries have proven to be. Just because Soviet Jews opt to go to America or western Europe and not Israel does not mean they are automatically lost to the Jewish people."

Noting the negative attitude of the Israeli government and the Jewish Agency towards Jewish emigrees opting to the West, Rabkin stressed that independent Jewish organizations in North America would be most suitable to handle the problem.

"There is a terrible failure to understand the cultural vacuum out of which most Soviet Jews emerge. They simply have no concept of Judaism or Jewish identity in the modern world."

Yakov Rabkin, a University of Montreal academic, has just returned from a trip to Rome, where he found trend among Soviet Jews to convert to Christianity.

CJF isn't going to replace national budgeting meeting

By ABRAHAM J. ARNOLD

WINNIPEG — The Canadian office of the Council of Jewish Federations was opened in Toronto, on July 1, partly as a result of the experience of the National Budgeting Conference of Canadian Jewish communities and national organizations. The CJF office does not replace the NBC however, but will take over the servicing of that body among its other duties.

This was made clear by Steven Ain, who recently gave up his position as national executive director of Canadian Jewish Congress to become the director of the Canadian CJF office. Ain was in Winnipeg last week to begin his first western tour in his new role.

Having served as secretary to the NBC for three years, Ain recalled how that body was started by 11 Jewish Community Council and Welfare Fund organizations in Canada, together with Congress and JIAS. The initial purpose was to study and co-ordinate budgetary allocations for national needs as well as to provide a forum for the exchange of fund-raising information and experience among the communities.

It reached the point, Ain explained, where the NBC, which was meeting a couple of times a year, was devoting at least half its time to non-budgetary problems such as personal development, the difficulties caused by multiple campaigns and changing needs for immigrant resettlement.

Since eight out of the 11 member communities in the NBC were already members of the U.S.-based Council of Jewish Federations and paying annual dues to that body amounting to some $200,000 it was felt a Canadian CJF office was highly desirable.

Ain said the cost of the Canadian office in its first year will be $65,000.

What the new office means, he explained, is that Canadian CJF member communities, who previously had to go to the head office in New York with requests for professional assistance, can now get more immediate help from the Canadian office.

His top priority as director, Ain said, is to strengthen contacts with **all** communities across the country and thus be in a position to anticipate and plan required studies and services for particular Canadian needs.

A major study is now underway of JIAS operations across the country, Ain reported. Two CJF professionals are working on this study, made necessary because of the changed Canadian immigration policies by which immigrants are now being spread across the country. Many communities are being called upon to absorb more immigrants than they have received for the past couple of decades. This has made it necessary to examine the present resettlement process. The study is being done in four major centres.

Ain is now visiting the 11 organized Jewish communities across the country to learn what they see as their top priorities. He knows each community has different needs but there are also some needs which are common to all.

One of these is the development of bequest and endowment programs, where they do not exist, and their improvement where they have already been started. Canadian Jewish communities are 10 years behind the U.S. in the development of endowment programs, Ain said.

Montreal, Toronto, Ottawa, and Winnipeg have moved ahead with bequest programs in recent years. But the potential "is a long way from being realized." He expressed the view that Winnipeg is doing well with the Jewish Foundation of Manitoba whose current deposits stand at $900,000.

To be successful, he said, bequest programs require more staff time in each community and special assistance by skilled personnel.

Of course, every community has an ongoing need for qualified personnel," Ain added. It is becoming more and more difficult to bring in professionals to take community posts in Canada. This is due to stricter immigration rules as well as the difficulty of finding qualified people even in the U.S. There is therefore a pressing need to develop "indigenous Jewish community workers" in Canada.

Ain is also seeking to make certain every Jewish community is aware of the availability of government grants, particularly federal monies. He pointed out that under the recently introduced cultural enrichment program of the federal multicultural department every school that teaches a third language for more than 40 hours per year is eligible for at least a minimal grant. He said Toronto Jewish schools recently received a total of $97,000 under this program. But even communities like Saskatoon and Regina, he said, should be eligible for grants of several hundred dollars each for their Hebrew school program.

He was unaware whether recently announced government budget cutbacks might affect this program.

Ain said another area of government funding is in housing for the aged and Montreal and Calgary are two communities that have already taken advantage of this.

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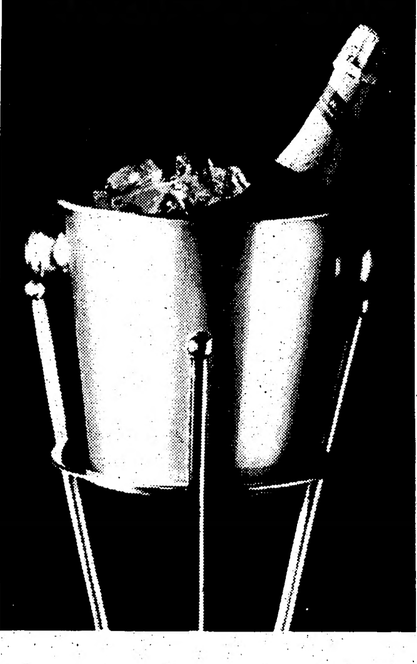

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National News

American foreign policy seen blundering

Cont'd from Page 1

Churba, author of a book entitled **The Politics of Defeat**, said there has been a consistent failure by the American government since 1967 to accurately assess the full intentions of the Soviet Union in the Middle East. The former U.S. Air Force intelligence advisor was forced to resign his position in 1976 following his outspoken objection to General George Brown's controversial public references to Jewish control of banks and the media. Since then, Churba has been a harsh critic of what he thinks is the defeatist character of American foreign policy, especially in the Middle East, which, he said, shows a record of gross miscalculation by the Americans.

Churba said the worst blunder of American foreign policy in the Middle East was the issuing of the joint communique with the USSR in 1977, which recognized the "legitimate rights of the Palestinians." The effect of this communique, he said, was to force Anwar Sadat to visit Jerusalem in order to annul the American attempt to reintroduce the USSR into the Middle East peace process as a full partner. Another reason for the visit to Jerusalem was a debt of gratitude — the Israeli Intelligence Service had informed Sadat of a plot to overthrow his government earlier in the year. In recent years, according to Churba, Israeli intelligence has also informed Saudi Arabia of two plots underway to topple its government.

The recent peace frameworks for peace signed in Washington, said Churba, have pointed up the limits of the American "leverage" on Israel. The assumption of the State Department till now had been that if enough pressure was put on Israel the Jewish state would compromise on major issues. At Camp David, it was the Egyptians and the Americans who were compelled to make major concessions. "I will go as far as saying," added Churba, "that Menachem Begin took presidents Carter and Sadat 'to the cleaners'."

He also said the way the Americans treat the Camp David peace proposals will show clearly whether they are interested in peace or oil. Up till now, he felt the American government was primarily concerned with oil and global monetary stability — that is, appeasing Saudi Arabia. The present peace arrangements, he said, were an "aberration" in American foreign policy because they had been worked out almost exclusively by president Carter. "Had these proposals for peace come before the State Department, the CIA or the National Security Council, they would have been killed tomorrow."

He said these government agencies continued to harbor a number of false assumptions about the Middle East, in particular — the Arab nations are not capable of fully assimilating advanced military weaponry.

"Therefore the conclusion is we can sell them anything and everything." Churba cited statistics indicating that $34 billion in arms have been sold to the Arabs by both east and west since the 1973 Middle East War. Another false assumption he noted was the "so-called moderation of Saudi Arabia", which, he said, was "more radical in outlook than Iraq."

CIC report gives analysis of CBC's news handling

Cont'd from Page 1

The studio guest was a Montreal professor, an avowed Marxist and anti-Zionist, who implied "that Israeli treatment of the Palestinians surpass the cruelty of the Nazis towards the Jews." CIC observes: "We humbly suggest that this goes far beyond the concept of controversy and that it borders on wholesale defamation."

In an analysis of CBC attitudes towards the Jewish community, CIC says "there seems to be a perception of an overwhelmingly powerful Jewish community within Canada, which seeks to damage the objectivity of the media and for which it is necessary to compensate by placing a great deal of emphasis on any and all alternative viewpoints."

CIC is of the opinion that the CBC takes a holier than thou attitude in response to criticism from interest groups.

"Experience (has) suggested that no matter how well-argued the brief, CBC officials on both the production and administrative levels favored an automatic response, based on the assumption that what mattered was not what the complaint said but rather who had lodged it.

"If the complainant could be classified as a 'lobbyist' then his submission was deemed, more often than not, to lack credibility and would therefore not merit a serious, detailed response."

CIC-CBC relations have improved lately, CIC admits, yet the report sounds a warning:

"As long as the individuals who produce the programs continue to believe that any meaningful dialogue with an organization such as the Canada-Israel Committee endangers their ability to do their jobs, there will continue to be an element of bitterness in all dealings between the Jewish community and the CBC.

"All too often, in resisting the imaginary onslaught of the 'Jewish lobby', producers go to extreme lengths to look for individuals who do not reflect the views of the Jewish community."

Rabbi Israel Miller, former chairman of the Conference of Presidents of Major American Jewish Organizations, will be guest speaker at a Toronto Israel Bonds dinner on Oct. 8.

We thank our library

The Canadian Jewish News thanks the Israel Frankel Jewish Public Library, Toronto, for many of the illustrations appearing in the Rosh Hashana issue this year. Special thanks go to Rabbi Zigmund Wolkenstein, director; Rose Miskin, librarian; and Cathy Moses for their help and consideration.

Pictures were used from the following books: **The High Holy Days**, compiled by Naphtali Winter, Keter Publishing House Jerusalem Ltd., 1973; **The Walled Garden**, by Chaim Bermont, Macmillan Publishing Co., New York, 1975; **Jewish Ceremonial Art and Religious Observance**, by Abram Kanof, Harry N. Abrams, New York; **Our Father, Our King**, by Saul Raskin, Genesis Publishing Corp., Flint, Michigan; **Aron-Hakodesh, Jewish Life and Lore**, also by Saul Raskin.

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Haifa University stress centre is dedicated at dinner

Cont'd from Page 1

"The moral decency of Canada commands me to stand up for Israel. The moral imperatives of my Jewish heritage command me to call on Canada to stand by Israel. My conscience commands me to call on humanity to denounce the cynicism of Soviet policy which, in an unholy alliance with Arab oil, conspires at this moment to break the will of Israel to live in freedom and seeks to install Russian artillery on territories from which assassins of the PLO can destroy what Israelis have built in their 30 years to nationhood.

"From the free soil of my country, Canada, I call for the freedom of my country, Israel, to live and not to die; to proclaim the end of exile and not its new beginning."

About the awards evening itself, he said: "It is my earnest hope that this unspectacular moment in history, which will make very small ripples in the waters which divide nation from nation, will grow to a mighty swell so its true significance will spread beyond our dreams and underline that concept of patriotism in which the loyalty of man is to his fellow man, and the obligation of nations is not to themselves above all, but to one another."

Moshe Kones, national executive director of Canadian Friends of Haifa University, Donald Carr, its honorary counsel, Jacie Horwitz, its president, Shlomo Breznits, University of Haifa rector, and Gershon Avner, president of the University of Haifa, and former Israeli ambassador to Canada, pointed out the contributions of Wolfe and Selye in their tributes to them. As well, they underscored the importance of the Ray D. Wolfe Centre for Psychological Stress to Israel and the world in general.

Breznitz, who was born in Czechoslovakia within 20 miles of where Selye studied in his youth, explained that the choice of Israel as a centre of stress investigation was an apt one.

"The state of Israel," he said, "is currently a unique 'natural laboratory' on the subject of natural stress. There, terrorist activities, wars, constant tension, waves of immigration and economic difficulties compound the more conventional personal stress common to all people.

"We at Haifa University want to investigate not only the destructive effects of stress, but also the means by which Israelis cope with them."

Dr. Hans Selye, is an internationally known endocrinologist and the foremost pioneer in stress research. The concept of stress that he first introduced in a research paper in 1936 opened countless avenues of treatment through the discovery that hormones participate in the development of many degenerative diseases.

As president of the International Institute of Stress at the University of Montreal, Dr. Selye is organizing a code of behavior based on the laws governing the body's stress resistance in dealing with personal, interpersonal and group problems.

Since 1945, he has served as professor and director of the Institute of Experimental Medicine and Surgery at the University of Montreal.

In a private interview with the Canadian Jewish News prior to the dinner, Dr. Selye said his association with the University of Haifa began through his friendship with colleague Prof. Joey Elkins, a Canadian director of the university.

"He told me of the university's needs, how it was involved in stress research, and pretty soon I was going over there to lecture on a regular basis."

"The University of Haifa is the most suitable school in Israel for hosting a stress centre as it already has a core of researchers with international reputations in this field." The university has done work on stress for, among others, the Israeli government and the U.S. Army. Breznitz himself has won research and teaching awards in this field.

When established, the Ray D. Wolfe Centre for Study of Psychological Stress will be among the first of its kind in the world.

The specific goals of the centre will be:

—To undertake research in areas of stress broadly defined;

—To counsel on the subject of psychological stress to agencies such as the Israeli army, and ministries of defence, industry, health and education in Israel and abroad;

—To train graduate and post-graduate students;

—To establish a data bank to collect and update information in all the fields connected with the stress of life in Israel. This bank will serve the researchers in Israel and in the world and will also supply services for the decision makers in authority;

—To act as a meeting place for researchers from Israel and abroad, and to host conferences and symposia on related topics;

—To publish an international journal on psychological stress;

—To work together with other major stress institutions such as Dr. Selye's Institute of Stress in Montreal.

Jacie Horowitz pointed out that the Canadian Friends of the University of Haifa itself was founded in the Wolfe home four years ago. With the help of Wolfe and his wife, Rose, it developed into a Canada-wide organization providing funds, scholarships and chairs of learning for the university.

Wolfe and Selye received a flood of congratulatory telegrams, including ones from Israeli Prime Minister Menachem Begin, Prime Minister Pierre Trudeau and Ontario Premier William Davis.

(David Groskind photo)

Haifa U. president Gershon Avner and Toronto businessman Ray Wolfe have a chat.

(David Groskind photo)

Shlomo Breznitz, Haifa U. rector (left) exchanges idea with Prof. Hans Selye.

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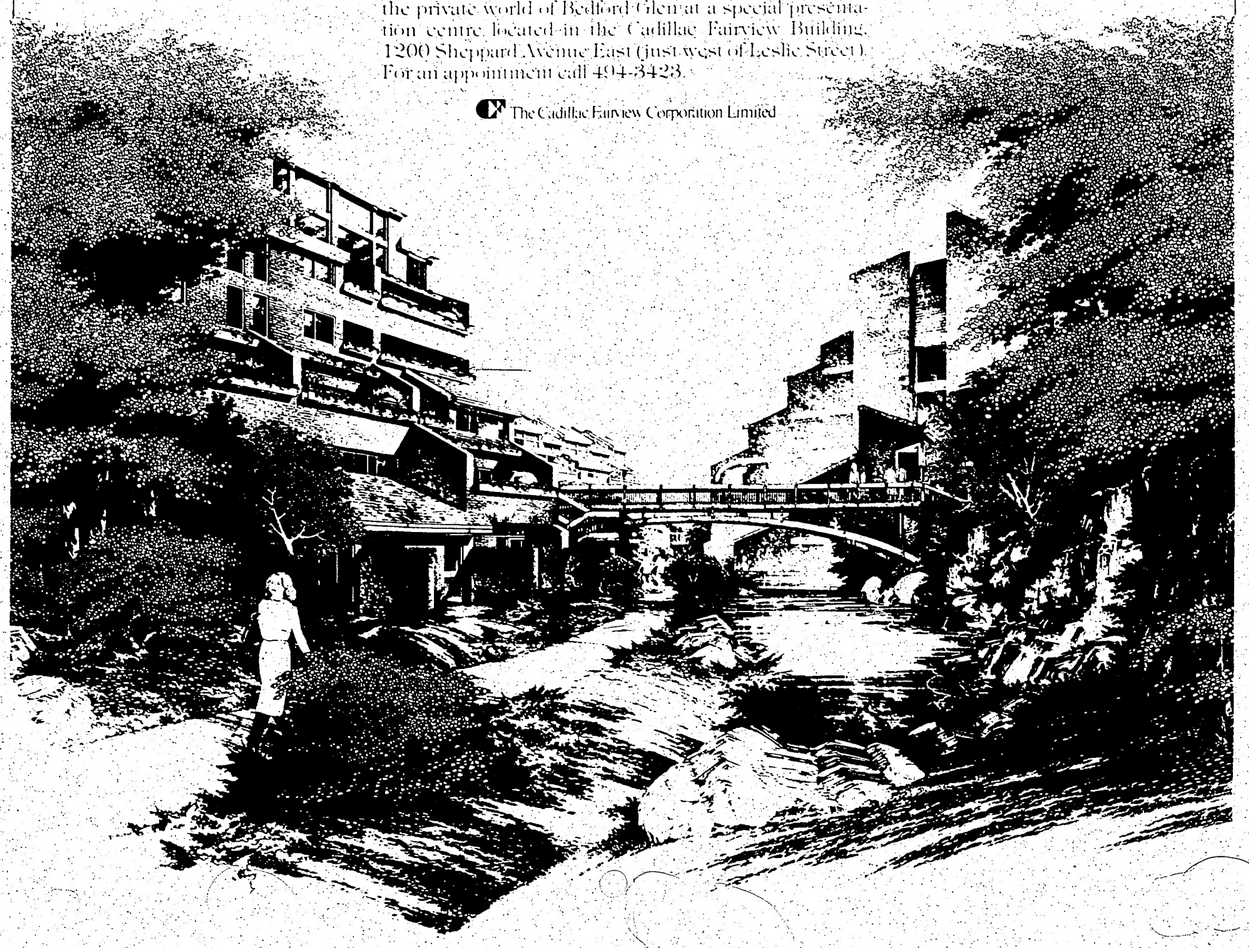

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Guest Editorial

A time for renewal

By RABBI Wm. BERKOWITZ
Pres. Jewish National Fund of America

The advent of the High Holiday season is a time for introspection and inward turning, for return and renewal. These are days when we examine where are, where we have been and where we are going—not only as individual Jews but as a collective people.

As the year 5739 approaches, many clouds and shadows appear on the Jewish horizon. Wherever he looks, the Jew is confronted by deep crises and grave challenges to his inner and outer existence.

Anti-Semitism continues to rear its ugly head more and more in places expected—and unexpected. Neo-Nazism is on the upswing in every country in the world, in shocking display for all to see. Thirty years after the Holocaust, it is no longer taboo to hate the Jew—even if he is now called a Zionist.

The state of Israel continues to dominate headlines in her struggle on all fronts against the maddening myriad of diplomatic, political, psychological and military or terrorist assaults. Within her borders, social and economic problems abound, even as the Jewish future of certain areas such as the northern Galilee trouble perceptive observers. At the same time, the physical security and situation of Soviet Jews, Syrian Jews and Jews elsewhere steadily worsens.

Yet beyond our physical condition as Jews, the call of these Holidays is one which demands our inward attention. The inner state of the Jewish people is beset by major threats that in the long run may pose the greatest menace of all. If the facts be told, the Jewish people are in serious danger of damage or decimation from within. The insidious, invisible enemies of assimilation and alienation, mediocrity and indifference, a high intermarriage and low Jewish birth rate, have already claimed a high toll of victims. Recent studies from the Harvard University Population Center indicate the existence of a mere one million Jews in the United States 100 years from now, unless action to cease the trend is taken.

The sound of the shofar in this New Year must reawaken the world Zionist movement and the state of Israel toward responding immediately to these grave crises which assault the Jewish people with silent yet cruel viciousness. Our plan of action must be drastic, thorough and comprehensive. As Zionists we must set forth a new agenda of Zionism which will wage war on ignorance, indifference and inter-marriage at once. As Zionists, we must vigorously reassert at all times, both here and in Israel, that shalom must include **shlemut**. The quest for a true peace must also encompass a total wholeness and spiritual renewal for the people.

The year 5739 should be one of expanded Zionist priorities where increased funding for Zionist education, enlightenment and enthusiasm both in Israel and the Diaspora take place. As Zionists, we must not only strive for the redemption of the land but also struggle for the redemption of the people, for too long and by too many the latter vital half of the authentic Zionist equation has been overlooked, overshadowed or ignored. Hence, our task in this year of 5739 is to strike deep roots not only in the Jewish soil but in the Jewish soul as well. Only then will we return and renew the original vision of the early Zionist founders that Zionism is the national liberation of a land—and the people.

The truth emerges

One year ago, the London Sunday Express and Amnesty International gained a considerable share of the world's headlines with sensational announcements about alleged Israeli "torture" of Arabs in various prisons. Here in Canada an interviewer on the CBC's **As It Happens** began an exchange with a correspondent by saying, "now that charges of Israeli torture of Arabs have been proven..."

In a recent article in Montreal's La Presse, Michael Solomon writes that a recent commission headed by Prof. Andre Decocq from the law faculty of the University of Paris, has issued a report categorically denying the charges heaped upon Israel by two irresponsible organizations.

Under the aegis of the Vatican's Pax Romana and the International League for Human Rights, Prof. Decocq surveyed Israeli prisons in January of 1978, met judges and other court officials, interviewed Arab and Israeli lawyers and attended sessions of Israeli military tribunals.

The report issued by the Decocq commission not only refuted the baseless allegations made by Amnesty International but praised Israel for its respect towards the Geneva Convention of 1949. In contrast to statements that thousands of Arabs were being held in Israeli prisons under "administrative detention;" the commission found only 23 people held under his statute.

Israel, moreover, subscribes to a practice which no other country accepts; it permits representatives of the International Red Cross to visit detainees held in Israeli prisons even if the official investigation of their cases has not been terminated. This is a privilege denied prisoners even in the most advanced western democracies. As to the issue of torture, the Paris academic indicated he had not found any evidence of it.

The old dictum that in the war the first casualty is truth applies to the warfare some Arab states have been conducting against Israel.

We are pleased that an international inquiry has disposed finally of those groundless accusations made so brazenly against Israel by its enemies.

Fear in Iran

Fear and uncertainty have rippled through the Iranian Jewish community, the largest in the Islamic world, in the wake of the troubles in that pro-Western monarchy.

Two Jews have been killed, while anti-Semitic slogans have sprouted as fanatical Moslem elements demonstrate against the rule of the Shah of Iran. The slogans call for the removal of Iran's 80,000 Jews from the country and accuse the Shah of being a "Zionist stooge" who does not support the Arabs in their struggle against Israel.

Travelers report that Jews in Iran feel somewhat safe as long as the Shah remains in power. The Shah values their economic expertise and feels they contribute to the nation's well being. But what will happen, they wonder, if he is deposed and forced to flee? How will they fare under a strictly Islamic regime, unsympathetic, or hostile, to the Jewish community?

There is a second dimension to the problem as well.

Iran and Israel maintain no official diplomatic relations. Iran being sensitive to its Islamic culture. Yet the two countries have good commercial ties and Israeli and Iranian trade and political officials are posted in Teheran and Jerusalem, respectively. As is well known, Israel gets the bulk of its oil from Iran, and there is some apprehension in Jerusalem that an anti-Shah government would cut off part or all of those vital supplies. It is no coincidence that Moslem fanatics have been caught handing out anti-Israel leaflets to oil workers.

Israel is awesomely isolated in Asia as matters already stand and the emergence of a fundamentalist Islamic clique in Teheran would not only deepen its isolation, but also put into question the future of Iran's Jewish community.

What next in Nicaragua?

Nicaragua is teetering on the edge of civil war and the outcome of that struggle may affect Israel.

The main force opposing the dictatorship of Anastasio Somoza is the Sandinista Front for the Liberation of Nicaragua (FSLN). Members of the ruling elite are also against Somoza, but the FSLN appears to be the dominant group fighting him for control of this naturally rich Latin American nation.

According to reports, the FSLN, in the tradition of Latin American radicalism, has aligned itself with the objectives of the PLO.

In February of this year, the PLO and the FSLN released a joint communique in Mexico City "to emphasize the bonds of solidarity which exist between the two revolutionary organizations." The communique attacked the "racist state of Israel" for its reported military sales to anti-Communist Latin American regimes, particularly Nicaragua, and for its role as an enclave of North American imperialism in the Middle East.

If the Sandinistas topple Somoza's government, they will no doubt play a leading part in the affairs of this impoverished country that has been ruled by the Somoza family as a fiefdom for the last 40 years. Judging by the FSLN's ties with the PLO, the likelihood is that Israel would not benefit by a change of government in Managua. Until now, Nicaragua has been resolutely pro-Israel. It was one of the few Latin American countries that voted against the 1975 Zionism-is-racism UN resolution.

That relationship could very well dissolve if Somoza is killed or banished. The Sandinistas would probably tone down ties with Israel, or break them altogether, and move closer to the Arabs and perhaps Russians. A Nicaragua without Somoza would not be a deeply-felt loss, yet an FSLN-led Nicaragua could mean the end of an era in Israeli-Nicaraguan relations.

Canada's Moroccan Jews find peace, stability in adapting to Canadian life

By SHELDON KIRSHNER

TORONTO — Islands of Moroccan-Jewish culture dot the growing expanse of Canada's Jewish community, but they are not islands onto themselves.

The approximately 15,000 Moroccan Jews of Canada, concentrated in Montreal and Toronto, have blended rather well into the Canadian mosaic. Yet they have not forsaken the ancient traditions to which they are heirs.

Comprising the bulk of Canadian Sephardic Jews, the Moroccans have generally done well in this land of opportunity, and not a single one canvassed for his or her opinion had any regrets about having emigrated from Morocco.

"I'm absolutely happy to be in Canada, and it's a shame my husband and I didn't come here earlier," says Suzanne Ohayon, a 41-year-old translator who has lived in Toronto for the last 10 years.

Though Mrs. Ohayon had her own reasons for immigrating to Canada, the attitude she expressed seems a common one among Moroccan Jews.

With very few exceptions, Jewish Moroccans left their North African homeland because they were sure their children had no future there. However, unlike other Arab Jews, the Moroccans are not bitter about their emigration, and they harbor nostalgic feelings about the nation they once called home.

Two categories of Moroccans came to Canada — the French-speaking ones who settled mainly in Montreal, and the Spanish-speaking ones who opted for Toronto. The Jews who claimed French as their mother tongue grew up under the French protectorate. Naturally they gravitated to Quebec. The Jews from Tangier and Tetuan, where Spanish and some English were largely spoken, drifted into Ontario and the rest of English Canada.

The first Moroccan Jew arrived in Canada around 1956, the year Morocco attained independence. Now, 22 years later, the majority of Moroccans live in Montreal, with the second largest group residing in Toronto and environs. Throughout other parts of Canada, there are a sprinkling of Moroccans.

David Azoulay, a well-known Toronto jeweler, is said by observers to be the first Moroccan Jew who settled in Toronto. A native of Casablanca who participated in the 1948 Arab-Israeli war as a member of the Palmach, he left Morocco for reasons others cited as well.

"After 1956 there was not much of a future for Jews," he notes. "The independence movement frightened us."

He had no difficulties in adjusting to life in Canada. "I get along quite well with people," he says. "Economically, our community has done relatively well, and we seldom have problems with the law."

Recurrent reports of Sephardic-Ashkenazic tension in Israel notwithstanding, Azoulay says he never experienced any rebuffs from Ashkenazic Jews here. "They opened their doors to us, and they are quite happy to gather with us. We've been assimilated into the Jewish community. My sister and brother are married to Ashkenazim."

In his estimation, Moroccans will gradually lose their somewhat distinct identity, and in his own family it is already happening. "My children are typical Canadians," he says.

Azoulay has no hard feelings about Morocco. "I had a happy youth there and I still have some nice sentiments about that country."

Maurice Benzacar, a Jewish Immigrant Aid Services caseworker in Toronto, is in the position of being able to help newly arrived fellow Moroccans who turn to JIAS, just as he did 20 years earlier.

He speaks of their adjustment to Canada. "The community is adapting very well. Many of them have good positions. They're not rich, as a rule, though you see more and more of them in Miami Beach and Acapulco in the winter."

Benzacar, who was raised in the market city of Marrakech, explains that the Moroccans who have come to Canada in the last decade have had an easier time adjusting because of the myriad of Canada Manpower courses tailor-made for immigrants.

Maurice Benzacar — life is better here

Canada is a great country and it has a lot to offer. If not for us, then for our children."

The lack of animus between Moroccan Jews and their former homeland is such that the leaders of the community maintain contact with the Moroccan embassy in Ottawa, according to Benzacar. (Incidentally, he was invited to meet King Hassan II when the monarch — who is very popular among Jews — visited Washington some years ago.)

Armand Toledano, the controller of Toronto's Wellesley Hospital, is one of the success stories in the Moroccan community, given his responsible job at one of Canada's leading hospitals.

Hailing from Rabat, the capital, Toledano has been in Toronto for 14 years. He lived in Israel between 1947-1953, then returned to Morocco before emigrating once again.

Toledano worked as an accountant at the United States embassy in Rabat. "Even though I had a good job, I was not happy in Morocco," he remarks. "I was thinking of my children. We felt secure with the French, but feared the advent of an Arab government."

The monarchy was good for the Jews, he admits. "But you can't base your future on the goodness of a king."

Morocco, he says, "was a very nice country," and he intends to send his 18-year-old son, a graduate of Associated Hebrew Schools, to visit there.

Mrs. Ohayon regrets that Canada is bereft of some of the virtues of Morocco social life. "Evenings back there were a little more relaxed and we went out more often," she says. Nevertheless, she is glad she emigrated. "There is no freedom of expression. You had to close your doors and windows to talk politics. You can live in Morocco if you forget about Israel."

But her dissatisfaction stemmed from other factors, too. She didn't want her children to be educated in Arabic. On the other hand, she was reluctant to educate them in what she considered to be substandard Moroccan Jewish schools.

Six years ago, she revisited the country to see her parents. She departed sooner than she thought, no longer being used to the country of her birth — an observation made by other Moroccans. "The filth, the rowdy ways of the population unnerved me," she concedes.

Leon Oziel, a 40-year-old car salesman, immigrated to Toronto 21 years ago. One of 13 children, he was born in Tangier, the port city Hollywood invariably associated with foreign intrigue and dark casbahs. "After 1956, there was a feeling of insecurity," he says. "And after the second Middle East war, the Arabs were less friendly to us. Fear gripped the community."

Oziel brought over his mother and brothers and sisters once he had established himself in Toronto. "We made a wonderful choice in coming here. We made the right move at the right time."

At first, he experienced some loneliness, and Ashkenazic Jews here and there did not always appreciate his culture or background. "They didn't know how to deal with us. They didn't know why we couldn't speak Yiddish, which is alien to us. Yet we never felt we were treated unequally."

Armand Toledano — a native of Rabat

He's been back to Morocco since his emigration. "I felt a little uncomfortable," he says of Tangier. "It was a different city from the one I once knew."

Today, he has no feelings, pro or con, toward Morocco. "I don't think about it. It never crosses my mind."

Simon Keslassy, 32, is a production manager, and co-chairman of Israel Bonds' synagogue division. He's been here for eight years. A native of Tangier, Keslassy's reason for leaving Morocco are shared by most Moroccan Jews.

"I had no political problems. I was known in government circles. Life was OK. But I didn't see a future for my children."

The status of a Jew in an Arab land, benevolent as it may be, is invariably uncertain. And after a life of uncertainty, Keslassy, — in common with his fellow Moroccan Jews — wanted peace and stability, conditions he's found in Canada.

Assimilation takes its toll

Because of their customs and religious liturgy, the Moroccans are a fairly distinctive cultural group within the Jewish community. Yet assimilation is taking its toll. "Our children have integrated themselves and they are Canadians in the true sense of the word."

Intermarriages between Moroccans and Ashkenazim are becoming more common, Benzacar adds.

Still, the Moroccans cling to their synagogues, where traditional Sephardic liturgy is in use. There are three mainly Moroccan congregations in Toronto — Petah Tikvah Anshe Castella, Tifret Israel and Magen David Sephardic Congregation.

Magen David, with about 125 paid family members, opened recently. It was founded by members from Casablanca, Meknes and Fez. Petah Tikvah has a membership roll of about 250 families, while Tifret Israel has 40 families on its rolls.

Or Haemet, the only Sephardic day school in Ontario, has a marked Moroccan student body.

Like his fellow Moroccans, Benzacar feels rather nostalgic about Morocco. "We still talk about it, the climate, the beaches the relatives. But we're happy to be here. Canada is a great country and it has a lot to offer. If not for us, then for our children."

Letters to the Editor

Rabbi's views on marriage said crucial

Dear Editor:

As one who deals with matrimonial legal problems which, unfortunately, frequently involve Jewish persons, I agree wholeheartedly with the comments of Rabbi Gedalia Felder (increase in divorce rate alarming, CJN, Friday, Sept. 15, page 3).

When people of the Jewish faith do seek divorce, lawyers should advise them of the necessity to obtain a get. Unfortunately, some marriages do not work, and cannot be saved even after proper counselling. The civil law in such cases should be such that obtaining a divorce is not a traumatic, expensive, tedious, lengthy proceeding.

Finally, a proper religious orientation could help families in trouble. Anybody with even the most cursory acquaintance with Jewish tradition knows of the preeminent place which the family and family obligations play in Jewish life. In spite of our computerized, mechanized, mobile, affluent society, these Jewish values are of universal application and, if properly understood and applied, could be of great therapeutic value in assisting families in distress.

Hugh M. Silverman,
Toronto

Dear Editor:

In the Sept. 1 edition of The CJN the matter of Jewish children living in non-Jewish foster homes was reported.

Jerome Diamond, executive director of JF&CS, is quoted as saying that the Jewish community of Toronto is not responsive enough to the needs of Jewish foster children. Perry Romberg, a foster home finder at JF&CS, in the same article says there are very few reliable Jewish foster families in Toronto and that 30 families would fill the need.

I find it difficult to understand how Mr. Diamond can accuse the community of being unresponsive. Jewish families from outside the boundaries of Metropolitan Toronto, who have applied as foster and adoptive parents have been rejected by JF&CS and referred to non-Jewish agencies. In addition there are a number of Jewish families, affiliated with the Jewish community, who are fostering non-Jewish children, unaware of the need of Jewish children. If the services of these families were utilized by JF&CS, perhaps the agency would have its 30 families and Jewish children would stay within the Jewish community.

Julius Rosenblat,
Toronto

Arab hostilities to Camp David imperil fragile chances for peace

By J.B. SALSBERG

The Jewish calendar year 5738, which is now drawing to a close, was indeed a tense and mercurial period for Israel and for Jews around the world.

In retrospect, it appears as if we had all been strapped into the seats of a colossal roller-coaster that catapulted us, with breath-taking speed to dizzying emotional heights, only to drop us nauseatingly to depths of uncertainty and fear.

Now, as we are on the threshold of the new year — 5739 — we seem to be once again on a very lofty but insecure peak. Again we wonder whether we have reached a new plateau in Israel's struggle for peace and fruitful existence or, heaven forbid, whether another emotional and political descent is waiting for us.

That seems to be the most crucial of all questions that face us as we enter the new year.

Let's look back for a moment.

The year 5738 had barely begun when all Israel, all Jews and all people of goodwill everywhere experienced the highest ecstasy since the creation of Israel. Sadat, the president of the greatest Arab country, Egypt, flew to Jerusalem, addressed the Knesset, recognized Israel's existence and its right to live in peace. It was a dramatic gesture that generated euphoria among all Jews and kindled bright hopes for peace, lasting peace.

But those expectations were gradually dissipated. The vision of peace seemed to have disappeared again.

When President Jimmy Carter called Israel and Egypt to meet on American soil, hopes rose again but very cautiously. After all, we had already experienced the disillusionment of the Jerusalem summit of 10 months earlier.

But even the cautious optimism that ushered in the Camp David summit quickly turned to gloom. The press and all the experts told us of impasses that Begin and Sadat had reached. We were prepared by the pundits for a break-up of the conference upon which President Carter's reputation and political fortunes depended so heavily.

But at the last hours the summit at Camp David was saved from disaster. Before the eyes and ears of countless millions around the world a document, an outline for peace, was actually signed by the president of Egypt and the premier of Israel and witnessed by the president of the U.S. What a sight that was! What a milestone in Israel's battle for peace and friendship with its neighbors! Euphoria again? Not quite. But profound joy and, above all else, a rekindling of hope, hope for genuine peace.

However, the ink on the signed documents had not yet dried when differences of interpretations caused clouds to gather again. The deadly enemies of Israel in the Arab world, and in the non-Arab areas led by the Soviet Union, began filling the air with alarms of hatred and with calls for the torpedoing of the fragile vehicle for peace launched at Camp David.

However, the outcome of Camp David is a serious enough departure from the frozen positions of the past to cause dislocation and realignments not only among Arabs, but also within Israel. We are, in my opinion, only at the beginning of the breaking of old ties and the formation of new political "friendships."

It may not always be pleasant to watch this development but watch it we shall have to.

For instance: The notorious Rabbi Meir Kahane, in defence of whom Menachem Begin almost disrupted the historic world Jewish conference for Soviet Jewry in Brussels, a few years ago; this same Kahane led his followers to demonstrate against Begin, when the latter returned from Camp David.

Kahane shouted, "Premier Begin must resign... This man whom we have supported all our life is now betraying us." Similar voices were also heard from other life-long supporters of Begin. There are, of course, many voices on the other side who insisted that Begin is still too rigid and too much enslaved to his old dogmas, old concepts of another era.

But, just as one is prepared to advocate the most flexible policy for the Israelis to pursue, the following happens.

In Toronto, on the morning after Camp David, Jim Peters, the president of the Canadian-Arab Friendship Society, a man who wants to be considered as a moderate, told the Toronto press that the Camp David agreements are "a sordid affair." Why? Because, says the Canadian-Arab educator, "In every Arab heart, Israel has no just cause for its existence in Palestine." If Jim Peters, the moderate is correct then the future is, indeed, bleak. But I'm certain that Peters is wrong, deadly wrong.

It is quite clear, my friends, that the new year we are welcoming will try our strength and put our nerves to severe tests. May we have the strength, the vision and the good sense that the coming year will demand of us.

We shall overcome. Yes, we will. We can't afford not to. And so: A Happy New Year to all of you.

זכר אל תשכח*

In these Days of Remembrance

will we remember our future?

Rosh Hashanah and Yom Kippur
call our thoughts back
to the Covenant—to the events
and the traditions of our past.

But to remember history is not enough.
The Book of Lamentations,
mourning the lost grandeur
of Jerusalem,
indicts the City with these words:
"She did not remember her future."
[Lam 1:9]

We, too, are summoned
to remember our future.

History is neither museum
nor monument.
Only when we select a way of life
which is truly fulfilling
do we keep faith with the Covenant.

And we do one thing more.
We shape the future.

Every act of our lives
casts a shadow forward.
We educate ourselves
and our children.
We plan and we save.
Such actions are investments
in our future.
Each involves
conscious self-restraint.
What we recklessly consume today,
we cannot harvest
in the seasons to come.

Our forbears' neglect of their future
is exacting its toll today.
Cities which teemed with potential
now writhe in torment.
Lands which overflowed with natural riches
now lie ravaged.
Citizens who aspired to creative community
now stand paralyzed
by fear and mistrust.

There will be no world
for our children to live in
except the world we make.
There will be no world at all
if we do not exercise restraint—
with ourselves,
our resources and our tools of war.

We must live more simply
so that they may simply live.

The resources we squander today
will be the lost treasures of tomorrow.
Whether those treasures be
energy, food, natural beauty,
or human potential,
we can enjoy only that
which we conserve or restore.

Avoiding ruination is not enough.

Recent history underscores this lesson.
The looters who ravaged our largest city
eroded faith
in our urban future.
The Munich formula—peace in our time—
avowed no concern for
future generations.

Our national leaders have insisted anew
that human rights take precedence
over power and property.
Questions have been raised
about the practicality of this insistence
in a war-threatened world.
Yet whatever the debates over policy,
one thing is sure.
No power in the world could refute
or ignore
the example of a society
in which the rights of all were heeded,
not only with consideration,
but with active concern.

Where rights conflict,
solutions are never simple.
But solutions will never be reached
if we lose faith
in our ability to find them.
We dare not substitute precipitous action
for patient negotiation.

If in our lives, in our own families,
and in our communities
we show both consideration
and concern for others,
we create a future
which the world can share.

We can justly take pride
in our past,
for we are its descendants.
But let us never forget
that we are also ancestors.
There is still time
to remember the future.

*Remember, never forget (Deut. 9:7)

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The Canadian Jewish News

Women's Canadian ORT

* The 1978 High Holy Day Message of The Jewish Theological Seminary of America. Reprinted by permission.

On Kol Nidre night

Bronfman protests scheduling of first World Series game

By CHARLES LAZARUS

MONTREAL —

Charles Bronfman, owner of the Montreal Expos baseball club, has strongly protested the scheduling of the first game of the 1978 World Series on Kol Nidre night, the eve of the Yom Kippur, the holiest day on the Hebrew calendar.

Bronfman told The Canadian Jewish News that he first protested "three months ago" to major league baseball officials and the National Broadcasting Company.

"I asked them not to go ahead," Bronfman said, "and that it was a shocking situation and should not be done."

He added that his letters of protest to Bowie Kuhn, commissioner of baseball, the presidents of the National League and American League, with copies sent to the chief executive of every major league club, proved unsuccessful.

Bronfman said unofficially there was understanding of his feelings, but officially, he received only one letter of response — a sympathetic one, from Peter Bavasi, president of the Toronto Blue Jays "saying that he agreed."

The problem this year is not only that a world series game is being played on Yom Kippur, certainly not a precedent; "what is really the point," Bronfman explained, "is that the World Series is starting with a night game this year, and on the Kol Nidre night."

Bronfman, the Expo's board chairman, said:

"I had brought up the subject some time ago with the executive council. I was aware of what they had in mind and I let them know that I was pretty upset — just as I would be if it was proposed that the Series start on Good Friday.

"I know it was discussed seriously and after studying alternative plans the executive council decided differently. I still wanted to go on record as saying I didn't think it was a very good idea."

The only official comment has been from Robert Wirz, from the baseball commissioner's information office:

"The whole situation is a difficult one. We knew there would be some reaction. If you avoid it this year, how could you avoid doing it in subsequent years? All of the clubs were actively advised of the situation well in advance. There have been 19 instances in modern times when a World Series game was played on that day."

What Wirz didn't say, however, or may not have realized, is that never in memory has the World Series ever started with a night game on the night of Kol Nidre.

Ron Atkey calls for more teeth in anti-boycott legislation

JERUSALEM —

What is required at the national level in Canada is legislation that prohibits Canadian firms from answering or complying with discriminatory boycott requests regarding the religious character of its personnel, Ron Atkey, a former member of the Canadian parliament, said in a recent address to the faculty of law of Hebrew University.

Atkey, a professor of constitutional law, told his audience that it is open to the Canadian government to prohibit Canadian banks from processing letters of credit containing boycott provisions. He said provisions in the Combines Investigations Act prevent firms or individuals in Canada from acting in compliance with the laws, policy directives or judgments of a foreign state and these should be invoked in the federal government's fight against the Arab boycott.

"Canadian government action at three levels would go a long way towards neutralizing the intended impact of the Arab boycott in the global context," Atkey said. "The three levels are effective legislation, firm diplomatic protests and the evolvement of new norms of international law."

Atkey praised the Ontario government for its Bill 112 designed to prevent discrimination on account of race, creed, color, nationality, ancestry, place of birth or geographical location of a person. He predicted that a similar law will be adopted in other Canadian provinces.

Saudis buying out Quebec? Not exactly

By CHARLES LAZARUS

MONTREAL —

All that publicity about swarms of Saudi Arabians overrunning Quebec's Eastern Townships region with petrodollars, looking for investment dollars, turned out to be much ado about something.

In fact, all those rumors and reports carried on CBC and in the public prints about a "delegation" of some 200 industrialists and politicians fanning out over the pretty town of North Hatley, 87 miles south of Montreal finally boiled down to the following.

The final count was approximately 40 Saudi Arabians who came on an "exploratory" tour to investigate the possibilities of investing in the communications industry.

They were led by Prince Mohammed Al Faisal, nephew of King Khalid and son of the late King Faisal who was assassinated in 1975.

Their host was Saad Gabr, an Egyptian-born Moroccan engineer, who spends most of his time in London, owns a business called Gabr Associates which sells electronic equipment, and a few years back acquired three country homes in the North Hatley area where the Saudi Arabians were lodged during their short visit.

Richard Steacie, president of Leigh Instruments in Ottawa, has just closed a deal with Gabr Associates said to be worth close to $500,000, making Gabr the sole representative for Leigh in the Islam world and, according to Steacie, opening a market in 42 countries.

While this visit would not have aroused any special kind of attention beyond the business community, and the fact that the Parti Quebecois government can also attract foreign investment to the province, there are two points of interest if not concern to the Jewish Community.

First is that Faisal and his party were given the red carpet treatment from the Quebec government, including police escorts for the cavalcade of limousines. The official reception Thursday at a posh downtown hotel featured the presence of none less than Quebec energy minister Guy Joran and economic minister Bernard Landry.

This means that Saudi Arabia has found a welcome mat in Quebec, and their presence, it is feared, could serve as a convenient propaganda base against Israel.

Callers to The Canadian Jewish News in Montreal have voiced this fear, adding that they were upset by the feeling of good fellowship between the Quebec ministers and the delegation, which is understood to have included government ministers from Egypt and Saudi Arabia.

Second is the interview heard on CBC Radio with an official of the Saudi Arabian Embassy in Ottawa. He said the industrial delegation to the eastern townships was part of the general upgrading and increase in trade and cultural exchanges between his country and Canada, and included a comprehensive student exchange program.

This is also seen as raising the possibility of Saudi Arabian students spreading their own Middle East peace viewpoints on Canadian campuses, and Canadian students studying in Saudi Arabia being exposed to Arab propaganda there.

A spokesman for the Canada-Israel Committee here said:

"We are going to look into the matters of any possible boycott issues that may arise in connection with the deal which, at this point, appears very innocent, as well as the propaganda aspect. At this point I would say we are not overly concerned."

לשנה טובה תכתבו 5739

We extend warm greetings and sincere good wishes to our members and friends for a happy, healthy and successful New Year.

May this be a year of peace for Israel and for all people everywhere.

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what's new

By MIRIAM HERMAN

HIGH HOLY DAY SERVICES

The newly formed Orthodox congregation, Shomer Israel, which was established in the Bathurst-Steeles area about 10 months ago, will be holding High Holy Day services at Fisherville Junior High School, 425 Patricia Ave. For information, call 667-8075 or 223-0605.

For students, young couples and anyone with little or no background in reading Hebrew, the Lubavitch Youth Organization will be having High Holy Day services at its centre, 44 Edinburgh Dr. Evening services will begin at 6:30 and morning services at 9. For information, call the LYO office at 633-8020.

Shaar Shalom Synagogue (Conservative) is having services at Fairview Mall auditorium. For ticket information, contact Seymour Basch at 889-9802.

COMMUNITY AWARENESS SERIES

The Federation of Jewish Women's Organizations' community awareness series, **Myths and Realities**, which opened last week with a discussion on child abuse, continues on Thursday, Oct. 12, with UJA slide presentation on the Toronto Jewish community. It will take place at the home of Adrienne Offman, 20 Hedgewood Rd. The following two sessions, to be held at Beth Sholom Synagogue on Thursdays Oct. 19 and 26, will deal with **Family Law Reform**. Guest speaker will be Toronto lawyer Linda Silver Dranoff. All programs begin at 9:15 a.m. For information, call Min Harris at the EJWO office, 869-3811.

TALMUD CLASSES FOR MEN

On Thursday, Oct. 5, Bnei Akiva Yeshiva Or Chaim begins a series of weekly public shiurim (Talmud classes) for men, given by the rosh yeshiva, Rabbi Binyamin Tabory. Classes will be held every Thursday at 8:30 p.m. at Or Chaim, 159 Almore Ave. These lectures are the first of a series of community-wide educational activities to be offered by the school during the course of the coming year.

SENIORS HEALTH PROGRAM

The Group for Community Development's health education program for seniors will run every Thursday from 9:30 a.m. to noon beginning Oct. 5 through to Nov. 23. Shopping, cooking, weight control, nutrition, exercise, and special health problems are among the topics to be discussed. All sessions will be held at Coordinated Services to Jewish Elderly, 3995 Bathurst St. Registrations are limited to first come, first served. The number to call is 635-2860.

PARENTS OF ADOPTED CHILDREN

A new discussion group is being formed by the Jewish Family Life Education program of the Jewish Family and Child Service, geared to parents of adopted children. If you are interested, contact Elliot Larman at 781-1592.

SINGLES WEEKEND

A singles weekend has been arranged by the Jewish Camp Council for Friday, Oct. 6, to Monday, Oct. 9, at Maple Lake Resort and Conference Centre, Parry Sound. It will be a cultural kind of weekend, with discussions and thinking-type games along with the athletic activities. Register as soon as possible by calling Dody Rudson at the JCC office, 924-6211.

TEA TIME

The Hebrew Weston Charitable Services tea is slated for Sunday, Oct. 8, from 1-6 p.m. at the home of Gerald and Helen Marr, 2 Penwood Cres., Don Mills. Proceeds go to Coordinated Services to Jewish Elderly (Kosher Meals on Wheels program), the tubercular and chronically ill at Weston Sanatorium, and the anti-tubercular clinic in Israel.

APRES-HEURES DISCO

The Jewish Student Federation is having its first apres-heures disco this Saturday, Sept. 30 at 9 p.m. at York University, Vanier Dining Hall.

HISTORY COURSE

Because of the High Holy Days, the Monday evening **Panorama of Jewish History** classes, sponsored by the North York Board of Education with Ray Havelock as lecturer, will not begin until Oct. 30 at 7:30 p.m. at A. Y. Jackson Secondary School. The Wednesday classes will begin Oct. 4, but will not meet the following week because of Yom Kippur.

RUSSIAN DANCING

Every Tuesday from 5:45-6:45 p.m., children between the ages of 7 and 10 can study Russian character and folk dance at the Northern 'Y'. The course is given by Elena Zhurevleva, a Russian Jewish immigrant who is a graduate of the Moscow Choreographic Institute and a former dancer with the world-famous Moiseyev Dance Company. For information, call the 'Y' at 636-1880, ext. 37.

SOS FOR SWIMMERS

Swimmers! The North York Volunteer Centre needs you! If you are 16 years old or more and can swim, will you volunteer an hour each week to help children with learning disabilities to learn to swim? Those taking lessons are aged 6-16. It is vital that these children learn to swim for safety reasons as well as for pleasure and exercise, so if you have a free hour to give, call the centre at 222-2521.

Writer urges women to take stronger and a more visible stand for feminism

(David Groskind photo)

Dorothy Sholchet (left) was recently re-elected president of Canadian Women's ORT. Guest speaker at the function was Toronto Star columnist Michelle Landsberg.

By MIRIAM CHINSKY

TORONTO —

Writer Michele Landsberg wants ORT women to take a much stronger and more visible stand for feminism.

Addressing about 100 members and their husbands during the Toronto and Canadian Women's ORT Installation Banquet at Inn on the Park, the Toronto Star columnist reminded them that the first women of our faith to come to the new land, archetypes of Jewish tradition certainly, were also steeped in concepts of equity and fairness.

They were the ones "who marched through the streets of New York in the trade-union struggles, who fought for social changes, better education."

She is convinced that ORT women, supporters of a worldwide network of technical and vocational schools which have pioneered in training people to help themselves, must set an example in today's fight for feminine rights.

A rebel—both feminist and Zionist—she spent a year in Israel when it was "crazy" not popular, to do such a thing.

But when she married and the first of her three children was born, she found it impossible to "snap the 3,000-year thread." Living in Scarborough, she resolved to create a bastion of strength for her family outside the arms of organized Jewry. "Suddenly we were benching lecht Friday night, having seders, and building a succah with the assistance of my assimilated husband." (Former Ontario New Democrat leader Stephen Lewis).

Groups such as ORT she says, with the profoundly Jewish trait of reaching out to provide social betterment, can walk hand in hand with feminism; "There need be no conflict between perceptions of feminism and volunteerism if the latter is not used as a pacifier to keep the little woman at home."

Incoming Toronto Women's ORT president Bertha Dermer, spoke of the organization's importance. "Since its inception in 1880 ORT has trained, rehabilitated—even sustained—adults and children wherever the need arose. When pogroms raged in eastern Europe, ORT dedicated itself to restoring the fabric of Jewish life and livelihood. During and after the Holocaust, it was ORT that enabled crushed victims to rejoin society. Throughout the years, it has steadily expanded to met the needs of Jews in Diaspora and finally attained its apogee in a supportive role to the government of Israel, providing schools and hastening the integration of survivors and immigrants."

Dorothy Shoichet, installed as National ORT president for the second consecutive term, spoke about the current revolution among women, and the changes which make it difficult to attract young members to a fund-raising organization "because they see these roles as demeaning."

She declared that ORT, whose "lifeline is membership" will continue to seek new members and to open up new communities.

A maintenance program called Builders of the Dream has been initiated. "We hope to attract 100 men and women who will commit $10,000 to our dream of a better world through education."

She announced that ORT is now publishing its own nationwide newspaper, Focus.

Outgoing Toronto ORT president Harriet Morton has established an award for past presidents, a plaque bearing the name of each, which "shall remain in the office of ORT Place and hopefully serve as an inspiration to all."

She also presented the Ann Rosen Award for individual top fund raiser to Bertha Dermer, the Lily Silver Award to the top fund-raising Chapter, Givatayim, the Esme Gotz Award for outstanding achievement by a Chapter to Ashkelon, the Dorothy Shoichet Award for the most outstanding contribution by an individual to Alice Kenner, and the Chahine Levine Yadudit (Friendship) Award to Lillian Small.

We regret

In a recent article dealing with the United Israel Appeal campaign in Sault Ste Marie, the name of Frank Richardson, longtime chairman of the annual drive, was inadvertently omitted. He has spearheaded the annual campaign for many years. The Canadian Jewish News regrets the omission.

Hebrew push launched

NEW YORK —

The National Federation of Jewish Men's Clubs of the Conservative movement has launched a full-scale Hebrew literacy campaign which is aimed at giving first priority to the development of programs of Hebrew study for every adult man and woman in all Conservative congregations throughout the United States and Canada.

Arthur Bruckman, national chairman of this program, has announced that the campaign has received support of the Rabbinical Assembly of America as well as the Jewish Theological Seminary of America through its chancellor, Gerson D. Cohen.

It is the aim of the campaign to prepare anyone with little or no knowledge of Hebrew to be able to read and follow the entire Friday night Sabbath service after participating in only 24 hours of actual class attendance. It is also the aim of the campaign to eradicate the high proportion of Hebrew illiteracy among the men and women in the Conservative synagogues throughout the country by reaching the maximum number of people in the minimum amount of time.

Many of the Hebrew courses now in use tend to emphasize the conversational aspects of the Hebrew language while this "crash program" concentrates on reading through a "word recognition technique." This program has its basis on the text book **Shalom Aleichem**, published by the Hebrew Publishing Company of America created specifically for the Hebrew literacy campaign.

...about people

Rabbi Henry Hoschander and his wife Beatrice will be honored on Oct. 8 for their contribution to Bonds.

Shaarei Shomayim Congregation will honor its rabbi and his wife, **Henry and Beatrice Hoschander,** at a dinner on Sunday, Oct. 8, at the synagogue when the couple will be presented with the 30th anniversary award tendered by Toronto Bonds. The Hoschanders, who came to Toronto in 1972 from Rochester, N.Y., where the rabbi served for 16 years, are both very active on the community scene. Along with his rabbinic duties at Shaarei Shomayim, the rabbi serves on numerous local and national boards and committees. Mrs. Hoschander teaches at Associated Hebrew Day Schools, has served as president of Ontario Chapter, Women's Branch of the Union of Orthodox Jewish Congregations of America, and is an active member of Mizrachi.

The keynote dinner speaker, Yeshiva University Vice-President Rabbi **Israel Miller,** is immediate past chairman of the Conference of Presidents of Major American Jewish Organizations. Dinner chairman is **Harold Spring** and synagogue Bond co-chairmen are **Julius Shapiro** and **Henry Zagdanski.**

* * * *

Max Gould has done it again! The 61-year-old Toronto businessman has won two more gold medals for walking, even beating his own world record. Representing Canada in the European Masters (40 years and up) Track and Field Championships held in Viareggio, Italy, earlier this month, he finished first in the 5,000 metre race walk and in the 20 km. walk, which he did in one hour, 44 minutes, 22.9 seconds, bettering his 20 kilometre world record established in August, 1977, in Gothenborg, Sweden, by three minutes, 15 seconds.

* * * *

To give you an idea of what some of our young people are doing — Torontonian **Ronald Elliot Graner** went to Israel for a three-month visit four years ago and is still there. It seems that the 32-year-old York University fine arts grad, a bass baritone who sang with the Canadian Opera Company for five years (he was the youngest member of the chorus) and with the Festival Singers, has found his niche in Israel, where he is cantor of Har El Synagogue (Reform) in Jerusalem and has given concerts throughout the country as well. And it looks like Ronald is going to stay there since his father, Irwing Graner, tells us he married an Israeli girl this month.

* * * *

Film producer **Donald Nausbaum** is currently in pre-production on a film project concerning the Jews of Yemen. It is to be a historical and cultural documentary centring on this special group. Production will be done primarily in Israel, under the auspices of The Screen Arts Production of Canada, an organization formed to produce films and other screen media with social value and relevance, and if financing is completed soon, shooting will begin this winter.

* * * *

Native Winnipegger **Allan Gotlieb,** 50, lawyer-author-civil servant and currently under-secretary of state for external affairs in Ottawa, was appointed to the 21-member board of governors of the International Development Research Centre (IDRC), a public corporation created by Parliament in 1970 to support research designed to adapt science and technology to the needs of developing countries.

* * * *

Word has it that U.S. Army Gen. (Ret.) **Omar Bradley** of World War II fame, went to Israel for many reasons, but the principal one is that he heard of the curative properties of the Dead Sea water for arthritis and rheumatism and, at 86 years of age, he suffers from both.

* * * *

If you happen to come across one of the new American welcoming signs at Canadian-American and American-Mexican border points, you might bear in mind that the painting of the Statue of Liberty used on the more than 160 signs was given to the U.S. by American Jewish artist **Peter Max,** whose family fled the Nazis in Germany in the 1930s.

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Israel's melting-pot army has resulted in many firsts for its boy and girl soldiers

Israel's army had had more battle experience than most. After Camp David, will it be needed to fight another full-scale war? Only the passage of time will tell.

Every able bodied Israeli man, even students must spend time in the army.

Israel's army does not confine its activities to combat training. It is an instrument of education as well, teaching young recruits a variety of subjects.

By SAM LURMAN

Israel's first prime minister, David Ben-Gurion, envisaged the Israel defence forces, or ZAHAL in its Hebrew acronym, as a force which will protect the country and take an active part in building the nation, at the same time. It was he who established the rule that no soldier leaves the army without completing a basic education.

Having reached its well-known and oft-reported fighting proficiency, the army is not neglecting the other task. If Israel can be described as the melting pot of cultures, ZAHAL may well be called a pressure cooker, which has been bubbling away for 30 years.

New immigrants are not required to serve a full conscription term, so as to give them an opportunity to catch up with the veteran Israelis. Their backgrounds range from medieval Yemen, white-supremacy South Africa, communist Russia, revolution-prone South America and free-enterprising North America.

Faced with the usual newcomer problems, they do not always receive adequate sympathy from the self-reliant Sabras. These native-born Israelis sometimes are too busy trying to solve their own problems to go out of their way to bother with someone else's.

In the army, a special department of the Adjutant General welds these divergent elements into cohesion through Hebrew classes, trips to explore their new country, and social functions.

Those interested in pioneering are encouraged to form settlement groups for the purpose of establishing their own kibbutzim in strategic locations. Such groups may be composed of married couples for whom army service becomes the foundation of their future lives.

It is not unusual for boys and girls from backgrounds as different as Iraq and Canada, to meet in the army and become a "mixed marriage." One of Tel Aviv's largest TV servicing firms is the result of an army friendship between a couple of immigrants from Russia and North Africa.

By law, an army inductee must possess an elementary school education. In practice, anyone able to effect a signature is accepted.

Boys and girls who had never owned many new pairs of shoes or bought new clothing until receiving their general issue from the quartermaster stores, are taught the 3 Rs and useful trades at such army schools as Camp Marcus near Haifa, named after Colonel David Marcus who gave his life for Israel. Those who need it, spend the last six months of their service getting their primary education.

Religious boys and girls are offered a chance to pursue religious studies within the army framework. While the latter can receive an exemption on the grounds of conscience, the boys join the scheme involving study at one of eleven rabbinical seminars combined with armoured corps training.

Though service is compulsory, being rejected by the army is considered a major disaster. A boy turned down because he is blind in one eye, argued successfully that if Moshe Dayan could reach the rank of general, he should also be allowed to serve.

ZAHAL works in conjunction with the civilian authorities in filling positions which do not attract enough workers. Army girls teach school in outlying areas as part of their service. Others work as nurses' aides in hospitals while training as practical nurses. Theatre and concert goers are familiar with the female soldiers who search patrons' purses at the gates.

Once a year, around Passover, ZAHAL auditions all comers who think they have some entertaining talent. The winners become part of an itinerant corps appearing at all army bases. According to a senior army source, almost all of Israel's entertainment personalities less than the age of 40 got their start in this way. Some have gone on to achieve international acclaim, like Chaim Topol, Rivka Raz, Esther Ofarim and Nehema Handel. A testament to their quality is the fact that ZAHAL is probably the only army in the world boasting a chamber ensemble as a permanent feature.

The achievements of ZAHAL as a positive force working for the betterment of the nation have attracted the attention of many countries, especially those regarded as development states, which the Jewish state is pleased to help.

Israel's soldiers remain in the reserve forces until the age of 55 and get annual reminders that a nation is only as good and secure as the will of its people to preserve it.

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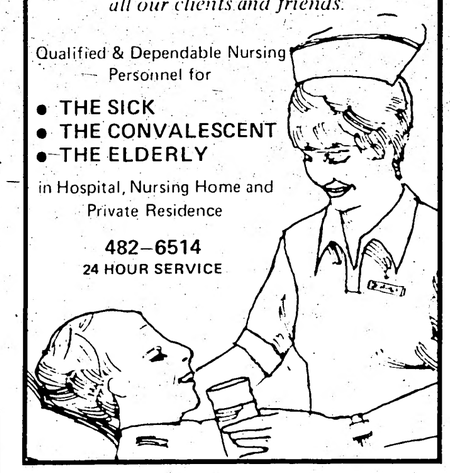

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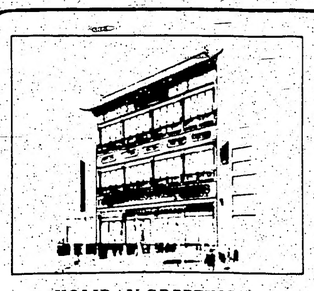

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A VETERAN OF HIS TRADE

Cobbler in Jerusalem practices his trade, one that has not changed much since this old man was born. Mike Goldberg took photo.

More than one visit is needed to take in museum's displays

By Albert Balnerman

TEL AVIV —

In order to fully appreciate the Museum of Beth Hatefutsoth, you may need more than one visit. Offered is your own historical enrichment — an enrichment of width and breadth of perspective and content.

Employing the latest techniques, the museum serves to display the life of the Jewish people and their immensely rich cultural creativity from the period of the destruction of the Second Temple until their renewal and rebirth in the Jewish state of Israel today.

Upon entering, you see the Arch of Titus through which passed the captured Jews after Jerusalem's destruction. Behind it is the Menorah stolen from the Temple — the symbol of the state of Israel. The highly skilled artisanship, and the beautifully realistic painting of the flowers will evoke awe and inspiration.

Further along is the Tower of the Family, featuring the particular qualities of the Jewish lifestyle from birth until death. You see Jews in both sad and joyful times and the celebrations of their holidays. The doors of Jewish homes from both the East and West are opened to us, Sephardic, Ashkenazi, Babylonian, and from every land where Jews reside. It also shows that no matter where he lived, the Jew had in front of his eyes, in his dreams, and in his prayers, the vision of Israel.

Proceeding further, we arrive at the Tower of Kehilla. We see the multifaceted activities of the Kehilloth, their internal court structure, the cheders, the yeshivoth, the ritual baths, and everything pertinent to Jewish life.

We view the pictures of men, women and children clad in the clothes of various epochs.

By merely pushing a button, we can see three films which show the traditional Jewish shtetl in eastern Europe, the Yiddish Kehilloth, and those in Salonika Persia, and Morocco. We obtain from these an understanding of the self-management the Kehilloth conducted. These represented the Jews of those times in municipal life, and created their own social structure, without which it is impossible to imagine the 2,000 years of exile of the Jewish people.

In the Tower of Faith, we see 18 famed synagogues of various times and from widely differing Diaspora — all of which have been reproduced in minute detail. Your eyes are captivated by the beauty with which all the Jews in the Diaspora built their house of prayer. Here you clearly see the surrounding environment which expressed itself in the very architecture of the buildings — from the Pagoda synagogue of the 12th century China, the all new shul of the 13th century in Prague, to the 16th century shul in Lutzk.

The centre hall of the second floor of the museum is devoted to the Tower of Creativity. This is where we see the development of Yiddish cultural creations of the various Diasporas — and in their differing circumstances. Separate sections are devoted to Yiddish publications, the Yiddish theatres, the cultural creations in various forms, prose, poetry, and so forth, and all of these in various languages including Hebrew, Yiddish, Ladino and even Tartar — the language of the Jews who lived in Caucasia for centuries. Apart from all the above, we see the battle the Jews waged for justice and autonomy. We see the Chmelnitzky pogroms in Ukraine, and the battle of the Jews against the decisions of the Polish Parliament in 1662 to expel them. Shown is the struggle of the Jewish people for survival dating from the first century in Alexandria, to Christian Europe and to their new station in the United States. Included are portraits of Toledo, Spain, in the 12th century.

The Tower of Seven Men is a separate hall built in the round shape of a planet, containing 70 seats. In a half hour film, you not only see the orbital motion of the earth, but the wanderings on that planet by the Jews during their 2,500 years of exile. Done chronologically, it is a moving narrative.

The eras of martyrdom and heroism are highlighted by a modern sculpture created by Charles Forberg in the centre of the building. The sculpture has a flag standard holding the "Fire Megillah", the Book of Jewish Martyrology in all generations. Set in script of 52 covers, it includes not only the martyrology but the battles of our people during World War II.

It is not possible to convey in words the tremendous impression of this huge and unique Jewish museum. You must see it for yourself. The organizer of this outstanding monument is Dr. Nahum Goldman, president of the World Jewish Congress for many years as well as of the Zionist Federation.

The credit for the financing of the building's creation goes for the most part to Yiddish landsmanshaft in the United States, a worthwhile gift for Israel's 30th anniversary.

In a fraction of a second, the computer there can detail 3,000 vanished kehilloth, together with their rich cultural creativity and the evils of their oppressors.

It is suggested that every tourist visiting the land of Israel also visit the exhibition in Beth Hatefutsoth, part of Tel Aviv University. You will not only learn and benefit a great deal, but will also receive an immense spiritual reward.

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Organizations and People

Approximately 200 doctors and laymen participated at Canadian meeting which discussed nutrition

By BARB SILVERMAN

TORONTO — About 200 doctors and laymen recently participated in the first annual clinical meeting of the Canadian chapter of the non-resident fellowship of the Israel Medical Association. The Association, established in Canada in 1952, is part of an organization "devoted to securing the partnership of physicians from all over the world in developing medicine in Israel."

According to the IMA of Canada's president, Dr. Isadore Eisen, this clinical meeting, the first of what organizers hope to sponsor as an annual event, was established to get the Association involved with doctors in the community, and make them aware of the existence of the Canadian chapter of the IMA and its capabilities of making significant contributions within the city.

Dr. Eisen has been president of the Canadian chapter for the past five years, and he believes that the idea behind the Association is "to create, promote and foster links with physicians in all countries in order to awaken their interest in Israeli medicine and to make them aware of the problems confronting Israeli medicine and the Israeli physician."

Dr. Eisen says he hopes that doctors worldwide will at some point offer their services to needy hospitals in Israel on a volunteer basis, as he has done in the past.

Dr. Eisen, along with Dr. Howard Langer, Dr. L. M. Blendis and Dr. Gina Schochet, who make up the executive of the IMA's Canadian chapter, organized the symposium which included an update on clinical nutrition.

Speakers included Dr. K. N. Jeejeebhoy, head of the division of Gastroenterology at Toronto General Hospital; Dr. David Jenkins of the University of Oxford, England; Dr. Paul Garfinkle, an associate professor of medicine at the University of Toronto medical school; and Dr. George Steiner, an associate professor of medicine.

Founders of the Toronto branch of the IMA back in 1952 included Dr. Nathan Rosen and Dr. Charles Markson, both now deceased. Then, as now, says Eisen, the Association was formed to promote a feeling of unity between doctors in Israel and around the world. In 1958 Dr. Wulf Grobin, Dr. Adolf Brettler and Dr. Sydney Wax re-vitalized the Association, starting out with 20 members. They worked then with Dr. Moshe Sherman, the dean of Israeli physicians, worldwide.

The Association now has 400 members in Canada. There are about 30 branches and a total of 12,000 members worldwide, 8,000 of whom are in the United States.

The IMA hopes to encourage doctors to visit Israel regularly, and organizes trips to Israel annually. It also encourages Israeli doctors to come to work or study in Canada or the U.S.

Sponsors of the Clinical Meeting included Boehringer Ingeleim Canada; Smith, Kline & French; Wyeth–Limited; Ortho Pharmaceutical; Organon Canada Limited; Merrill Pharmaceuticals; Ciba Pharmaceuticals; Novopharm Limited; Upjohn Company of Canada; and Merck, Sharp & Dohme Canada Limited.

The IMA holds conferences in Israel from September through December, and in May will hold their 11th World Congress in Israel. The Canadian chapter of the IMA will be organizing a tour to Israel at that time.

(Leo Hausman photo)

Toronto Hadassah kicked off its autumn campaign with an evening devoted to Israel Bonds. Keynote speaker was Anita Sager, women's division director, Montreal Bonds (left). Others from left: Barbara Levy, Toronto Hadassah-WIZO president; Sandra Clavir, Hadassah associate chairman, Esther Sarick, Toronto Bonds; Sheilah Silverberg, Bonds' women's division, and Florence Hertzman, Bonds chairman.

Exhibits depict Jewish heritage

By MURRAY MALKIN

TORONTO — The most informative and interesting history ever put together on the beginning of Jewish communities in Western Canada, **Journey Into Our Heritage**, is presently on display in Toronto.

Journey Into Our Heritage is the end result of many years of intensive collecting, sorting and cataloging of material on Jewish life in the West. It's material which has come from Jewish historical societies throughout Western Canada.

The display was made possible through an $8,000 grant from the secretary of state and through private donations. It has been seen by thousands of people in the West and a similar turn-out is expected in Toronto, according to Stephen Speisman, director of the Ontario Jewish Archives.

Since the initial display in 1972 there has been an upgrading of the exhibit. It has been made more sophisticated in concept, design and fabrication. Now it is much easier for it to be displayed, moved and reassembled, making it possible to reach fresh audiences in new locations.

The story told by the show is an old one. It begins with the Jews in Babylonia and Egypt and continues through to their lives in the shtetls of Poland and Russia, where they toiled as tailors, bakers, furriers, vendors and in other similar vocations.

There are photographs of the Jews when they arrived in Canada to commence a new life, set up shop, and raise a family. Many were poor shopkeepers, farmers and laborers who had come to the new world in search of a better life.

Photographs of the early settlers in places like Oxbow, Watrous, Moosomin, Tribune and Prince Rupert are seen along with the pictures of the early Jews in Regina, Winnipeg, Saskatoon, Calgary and points west.

The display gives an idea of what the Jews of the late 1800s and the early 1900s looked like, how they lived, the synagogues they attended, and their life style.

From this early turn-of-the-century period the show moves into the World War Two period. And finally from there into the post-war era.

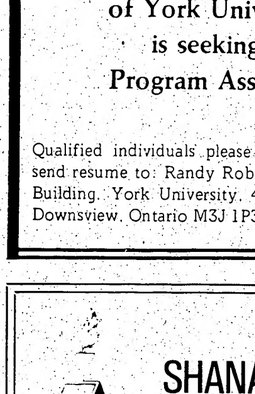
It depicts the present-day modern Jew in Manitoba, Saskatchewan, Alberta and British Columbia.

Journey Into Our Heritage has 44 panels with pictures, along with 11 volumes filled with supplementary material such as passports, marriage certificates, and more photographs of the small businesses, the athletes, the shuls and schools.

In all, there are more than 2,000 historical artifacts which have been gathered. They've been seen in seven Canadian cities.

Speisman told The CJN, "The exhibit is a first-class one. I hope Ottawa will take it after it has appeared here." He said there is a problem in sending it to Montreal because it isn't bilingual.

It will be at Toronto City Hall until Sept. 28. It then moves to Bayerest Terrace from Oct. 1 to 28. Hours of operation are from 9 a.m. to 6 p.m.



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Mordechai, leader of Betar's largest youth immigration to Israel, 600 youths from Persia, helped re-establish the Zionist Revisionist Organization in Toronto in the early 1950's and later went on to found the Jabotinsky Lodge, now the Herut.

We thank all those who pay tribute to a great human being.

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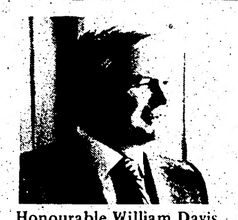
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We extend best wishes to all members of the Jewish community for a happy and healthy New Year.
לשנה טובה תכתבו

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Organizations and People

sparks from the torah

By RABBI MEIR GOTTESMAN

Parshat Neetzavim/Rosh Hashana 5739
Hanistarot la'Hashem Elokainu. . . . The hidden things belong to the L-rd our G-d.

The greatest waste is a waste of time—these days are the days when a Jew can draw close to the Ribono shel Olam.

We will spend hours in shul. The important thing is not how well the rabbi speaks or the chazzon sings, but how we pour out our hearts like children before a Father. A Jew can change his whole life with prayer.

It's strange . . . in the High Holy Day tefillah we cry: "With his soul man brings his bread—**b'nafsho yavee lachmo**." What do we mean?

But there was once an ignorant wood-chopper, whose brawn was much greater than his brain, who made a deal with a weak, delicate yeshiva bochur.

In a few days the wood-chopper decided to switch places. He sat down with his wooden head to study gemara, while the poor, sensitive yeshiva bochur had to **shlepp** the heavy trees. You can imagine what a "panim" such an arrangement had!

The same way—the body and soul made a deal. The body would work to sustain the soul, which would spend its time serving the Almighty. But what happens when a Jew davens? He shuckles and mumbles with his body, but meanwhile his soul is wandering all over the place, trying to figure out how to make a living. . . . (Dubner Maggid)

When a Jew davens, it's not just with his lips, or with a hymn. His soul has to become united with the page, and the awe and love he feels are two wings to make the words fly heavenwards. . . .

* * * * *

This is the time that G-d accepts our teshuva—but first we have to realize that we sinned.

Imagine...in the Machzor we praise G-d: "**Hatov u'maitiv la'ra-im v'latovim**—He shows goodness to the wicked and the righteous. . . ."

It's weird, though—if G-d gives goodness to the wicked, of course he does kindness to the righteous! Why not?

But it teaches . . . there are two kinds of sinners. One knows he's sinning, that he's wicked. So G-d forgives and loves him. But there's a second category that not only transgresses, he holds himself a tzaddik! He's not doing anything wrong! The old laws don't apply anymore! Even then the Almighty shows kindness.

Listen, no one's perfect. We all do countless sins. But there's one thing—as long as a Jew knows what's right, that itself is half a solution. As long as he knows what he should be doing, then there's a chance he or his children will change. But if he says I have my own laws—what hope is there?

* * * * *

It's up to us rabbis to tell our congregations—on the three days a year that they are "captive" audiences—not what they want to hear but what they should hear.

We must not be afraid. After all, the law is that a shofar that has a golden mouthpiece is not kosher. Why not? But when a rabbi or spiritual leader has a golden mouthpiece—he gives speeches just for money and not in order to lead the children of Abraham, Isaac and Jacob to righteous—that's not kosher.

May this be a year of honey, of blessing, of peace, of the advent of the Messiah. Shabbat Shalom, Kesivah v'Chasimah Tova.

(David Groskind photo)

Pearl Langer, board chairman of Co-ordinated Services to Jewish Elderly, pins rose on Marvyn Novick's lapel. He was guest speaker at a volunteer recognition luncheon. Looking on is Jeffrey Stutz, CSJE president.

Fund reductions may decrease types of institutionalizations

TORONTO —

Old beliefs and assumptions which focused emphasis on professionals as the sole support of service delivery to the community, are being challenged in a "service revolution," Marvyn Novick said in an address to the annual volunteer recognition luncheon of Co-ordinated Services to Jewish Elderly.

Novick, who is senior program director, Social Planning Council of Metropolitan Toronto, said that new concepts in volunteering and rapidly changing conditions and lifestyles, have brought about a "rethink" on the part of professionals as to who should or should not be institutionalized. This rethinking, he said, includes not only the elderly, but offenders, the handicapped and retarded.

"Wherever possible, we must help people to remain within the family or in the community. The economy is changing and money is not as readily available as we had thought in the past. If we continue to place people in institutions at the present level, it could bankrupt us," he stated.

Institutions are critical and important, he stressed, "but we must look at a whole new concept of services for 'residuals.'"

Novick praised the type of service rendered by CSJE and other Jewish agencies, which he spoke of as a model for the general community.

"For Jews, survival through service and mutual support, is a long-standing tradition," he commented. "Even during the terrible days of a besieged Warsaw ghetto, an amazing number of support services were initiated for survivors."

The luncheon, held at Shaarei Tefillah Synagogue, was filled to capacity with more than 300 volunteers, representing 20,000 hours of service. In looking over the room Novick noted the many men in attendance.

"In the Jewish community more men are involved in volunteer service than in the general community. But more and more people are now beginning to look at volunteerism as part of a balanced life career," he added.

Jeffrey Stutz, new CSJE president, was introduced by his predecessor, Pearl Langer, who has been named chairman of the board.

Prisoner released

NEW YORK, [JTA] —

The Student Struggle for Soviet Jewry and the Union of Councils for Soviet Jews reported that Sendet Levenson, a 30-year-old Prisonerr of Conscience who was serving a six-year term, has been released from a labor camp after half his sentence was completed. Levenson, from Bendery, near Kishinev, was charged with "speculation" after applying for a visa to emigrate to Israel.

North York also teaches Hebrew

By MURRAY MALKIN

TORONTO —

Hebrew language and culture classes will be starting this October at the Pleasant Peckham Elementary School, as part of the Heritage Language Program set up by the North York Board of Education.

The program is fully paid for by the board and it runs for 2 1/2 hours a week, from Mondays to Thursdays, at the school which is located at 288 Pleasant Ave., in Willowdale.

However, there is one catch to the program. Included in the four hours weekly instruction is also 1 1/2 hours of Jewish religious education which will deal with prayers and holidays. But, the North York Board of Education won't pay for religious education. This part has to be paid for by the parents of the students, the estimated cost being $80 for the year per pupil.

The idea for the school was Mrs. Karen Cohen's, a part-time doctor's assistant, living in the borough. She spoke to the board to get the wheels turning for the program.

She told The Canadian Jewish News that the teachers, Mrs. Miriam Steindler and Mrs. Shula Shatil, set up the program to be taught at the school with guidance in selection of text-books given by Shoshanna Kertz, a full-time school consultant employed by the Board of Jewish Education.

Rabbi Irwin Witty, the director of the Board of Jewish Education said, "I don't think you can teach a child Hebrew in only 70 hours a year. It bothers me that they didn't ask us for a proper program of studies."

Witty told The CJN in a telephone interview, on the one hand the program is a welcome one, but on the other, it will be competing with "some of our schools."

One of the big problems with only so few hours of class time, in Witty's opinion, is "from all we know, learning is a function of time. To retain something you need time and serious devotion."

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Joseph and Faye Tanenbaum (at left) examine artist's drawing of Harry Fischel Institute, Bayit V'gan.

Joseph Tanenbaum is the honourary president of the Harry Fischel Institute.

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REMAINS TO BE SEEN

ARCHEOLOGY RESEARCH

Researchers from Tel Aviv University's Institute of Archeology recently found the remains of the Herodian city of Antipatris at Tel Afek, near Rosh Ha'ayin. (A) Prof. Moshe Kochavi (left) explains the find to reporters and students. (B) He shows them a general view of the city. (C) A clay vase is examined.

(IPPA photos)

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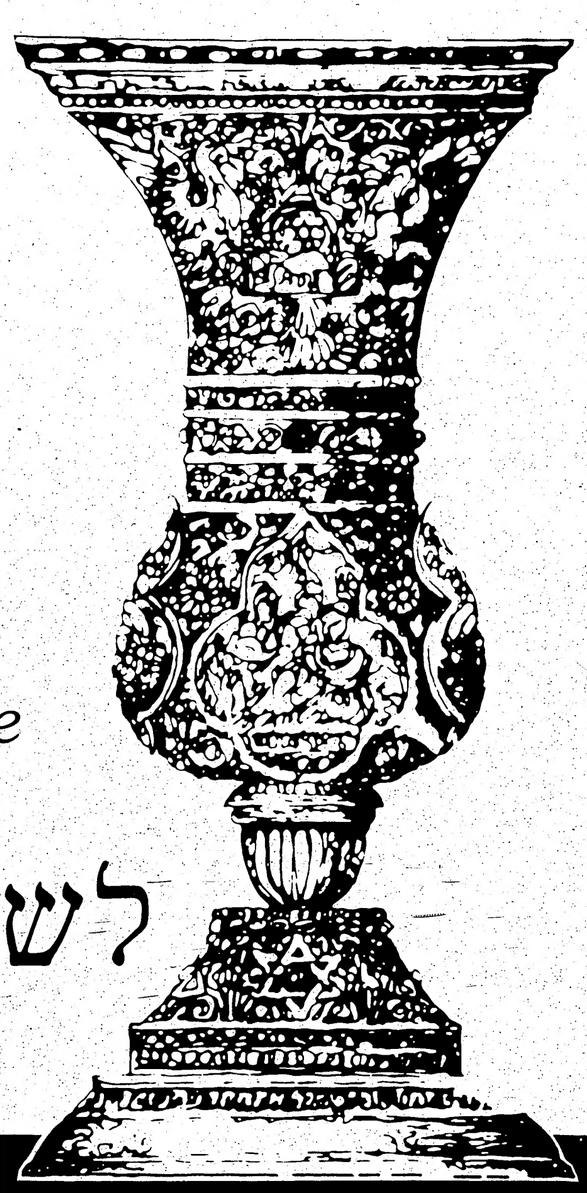
the heroes of the wars which preserved Israel
the Soviet Jewish multitude yearning to be free



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Change, new beginnings essence of Days of Awe

By RABBI HARVEY J. FIELDS

Change, no matter what your outlook, is a risky business. The new hides within itself the mysterious and unexpected. We approach it with suspicion and, often, with elaborate precautions. Something rising out of our rudimentary pool of instincts warns us to be careful.

The Yamin Hanoraim, or Days of Awe, are about change and new beginnings. They comprise the segment of time and rhythm of rituals through which a Jew moves from one year to the next. In particular, they allow us the opportunity of patching together some meanings about human existence in that zone where regrets about the past and fears of the unknown future swell into a mixture of glowing expectations and disturbing doubts.

Actually, the Days of Awe are not the only new year celebrations of the Jewish calendar. According to the Mishna the 12 lunar months are punctuated with no less than four new years. The first is known as "the new year of kings and pilgrimage festivals," and was commemorated on the first day of the first month, Nisan. The second is the new year for "tithing cattle" on the first day of the sixth month, Elul. The third is for computing the years, Sabbatical years, Jubilees for planting and tithing of vegetables which occured, according to Rabbis Simeon and Eliezer, on the first day of the seventh month Tishre. The fourth new year was that of trees, and was set on the date determined by the followers of Hillel on the 15th of Shevat.

What strikes one as peculiar is not the number of new years in the Jewish calendar, but rather the emergence of the celebration at the beginning of Tishre into what we now call the Days of Awe. The Biblical record provides no prediction that the period clustered around the first days of the seventh month would eventually become the High Holydays.

The name Rosh Hashana is not even used in the Bible. Torah refers to the first day of Tishre as "a memorial proclaimed with the blast of horns." Ezra and Nehemiah used the beginning of Tishre as an occasion to gather the people and read the Law of Moses. In the Book of Jubilees we are told that Abraham would sit up throughout the night on the "new moon of the seventh month (Tishre) to observe the stars...in order to see what would be the character of the year with regard to rains." By the third century C.E. the Babylonian sage Rav composed a service for sounding the Shofar and labeled the first of Tishre the time when "sentence is pronounced upon countries... and each separate creature is visited and recorded for life or for death," according to a commentary on Leviticus.

Rabbi Harvey Fields of Holy Blossom

The question emerging from all of this is why is the beginning of the seventh month of the lunar calendar year so significant? What accounts for the convergence of all these rituals of blowing horns, resting, reading Torah, predicting the future, and judging the existence of nations and individuals?

A part of our answer may be in the heavens! That should not surprise us. For the Jew, world and cosmos, earth and heavens, matter and spirit are not broken separate pieces of existence. Instead they inter-penetrate one another with reciprocal impact. They reveal a multitude of interacting harmonies and dissonances.

Arriving at Tishre everything in existence nears the time of exact balance. Tishre is the seventh month, and marks the precise middle of the lunar calendar year. Before it the days are longer, after it they will be shorter. Here is the only month of the year where days and nights are of the same duration. The Zodiac sign for the month of Tishre is "balances." It symbolizes what this middle-month of the year is really all about.

Tishre brings us to the critical and pivotal centre of all things — to the point where balances are symmetrical and, consequently, everything may be weighed fairly and judged equitably. On the first of Tishre judging and measuring commence. In Jewish tradition the New Year comes in the middle of the year!

Rosh Hashana, of course, does not literally mean "new year," but rather "head of the year." The head sits at the critical centre of the body. It is responsible for balance, sight, hearing, smelling, for interpreting touch and integrating experience. "The body," according to a Talmudic proverb, "follows the head." (**Erubim 41a**) Rosh Hashana, and the period of celebration it inaugurates, is to the structure of the Jewish year what the head is to the body.

The first of Tishre begins a 10-day period of judgement and self scrutiny. A Jew is to weigh what he has been against what he yearns to be. Through such accounting a person begins to judge how far he may have wandered from the values and priorities he professes. The purpose of the Days of Awe is to provide us with a chance to take stock and discern our direction right in the middle of the year. Here is a chance to improve our course (repent) so that we do not stumble through the years of our lives like a senseless body without a head. In other words, the sacred arch of time we call the High Holydays is for getting our head together.

Just in the middle of the year, when the heavens and earth achieve harmony, we rest, seek to renew our perspective, and tremble at the accelerating flight of our passing days. The Days of Awe are for struggling with the complexities of time, change and ourselves. In their ancient rituals we discern a means of moving through the maze of a year's accumulated regrets and dissapointments toward a glimmer of optimism about the future. From Rosh Hashana to Yom Kippur we are given a chance to change our luck.

Rabbi Fields is senior rabbi, Holy Blossom Temple.

AN ANCIENT CRAFT

In his small Haifa shop, Meir Bar-Sheshet [right], and his son, Zvi, carefully select the best rams' horns they can find for making shofars. Rams' horns are difficult to find today, as the animal represents an endangered species in land of Israel.

JEWISH TRAVEL AGENCY HAS MEZUZA ON DOOR

By SUSAN LAZARUS

MONTREAL —

Tempo International Travel may be the only travel agency in the downtown core closed Rosh Hashana — but then, it is also the only downtown area travel agency having a mezuza on the door.

For Solomon Besser, a deeply religious and committed Jew who wears a kipa and beard, there is no conflict in running a secular business and leading a religious life.

"A travel agency is merely a means of communicating with the world. I feel it is possible to live as a religious Jew without having to compromise my values and policies and still be able to compete in the growing travel industry."

About 50% of Besser's clientele in the heart of Montreal's downtown business district, is non-Jewish. They realize Tempo closes early Friday afternoon and does not reopen until Monday morning; also accepted is the fact the agency is shut for all Jewish as well as national holidays.

Business has not suffered as a result of this policy.

"Our Gentile clients understand and respect the fact we are not open on Shabbat or holidays," maintains Besser, "I have the same amount of business as other agencies. If you have a sense of responsibility and the ability, clients are going to seek you out, whether or not you are open Saturday."

Among the seven full-time staff members Besser has working for him, three are non-Jewish. All staff are bilingual as well as speaking a third language, be it Yiddish, Hebrew, German, Polish or Spanish. Tempo has a small French clientele, and in keeping with the Quebec French Language Charter, the sign outside the door is in French only.

Born in Israel, Besser moved with his family to New York in 1952. He is a supporter and admirer of the Lubavitch Chassidic movement but does not consider himself a Chassid in the pure sense.

Relatives got him involved with travel in 1968 when he began managing a travel agency in New York City. He opened his own agency here shortly after his arrival and has been at his present location on City Councillors Street for the past four months.

Recently there has been increased interest in travel to both the Arab world and Russia. Besser has arranged tours to both, for Jewish and Gentile clients. He says it is possible to combine a trip to Israel with a tour of Arab countries although in most cases special arrangements must be made.

"There is very little problem if you go to an Arab country before Israel. If a tourist goes to Israel first, he can ask passport control to stamp only his entry card because most of the Arab countries will not accept visitors who have been to Israel. I do not see a conflict in sending tourists anywhere they want to go. After all I am in the travel business.

"Russia is a far more complicated procedure in setting up tours than almost anywhere else."

Travel agent Solomon Besser sees no conflict between being religious and leading a secular business establishment. About 50% of the Montrealer's customers are non-Jewish.

According to Besser, there is a strong movement among young people — especially Jews — to visit Russia. He warns his clients that once leaving the airplane you are completely in Russian hands, and it is they who orchestrate your visit.

"I have to arrange everything through Intourist (the official Soviet travel agency.) Everything is prepaid and completely organized here. When a traveller visits a Western country he can make a spur of the moment decision to spend an extra day in one city or go overnight somewhere else. One can't do that in Russia. Your itinerary is set here and it remains that way for your entire trip."

Much of Besser's business is with religious Jews, and he spends much of his time organizing business trips as to not conflict with Shabbat.

"Many religious people are unaware that in crossing time zones Shabbat can begin while still in the air. One of my biggest challenges is getting travellers to their destination before the start of Shabbat. This is especially tricky when businessmen travel to the Orient."

"Certain things are getting easier; whereas 20 years ago many countries in the far east had no kosher food, now you can cable ahead and even in Hong Kong the Hilton will provide pre-packaged kosher meals."

Besser makes it his business to order kosher airplane meals for all Jewish clients whether or not they demand it.

"A kosher meal can always be cancelled if it's not wanted," he reasons. "Its easier to cancel a meal than to order one four hours before a flight. Anyway, kosher is healthier."

Besser feels religious life in Israel has not been fully exploited and he would like to promote Israeli tours for religious and secular Jews and Gentiles where more of the 'Jewish' Israel can be seen.

"Israel is more than spending Shabbat at the King David Hotel in Jerusalem or the Tel Aviv Hilton. I would like to see visitors spending the Sabbath in a truly religious environment, such as B'nai Brak where religious Judaism is a way of life."

"I feel secular Jews would gain something from such an experience, religious Jews would feel right at home and even non-Jews who generally go to Israel as part of a Christian pilgrimage would be fascinated."

New reader

The Canadian Jewish News can add a new name to its list of subscribers — the Intourist Soviet Tourist Office, which seems to be an avid follower of the goings on in the community.

When Solomon Besser, owner of Tempo International Travel, made a recent visit to Intourist to arrange an itinerary for a client wishing to visit Russia, he spotted a well-thumbed copy of CJN sitting on an official's desk.

Upon inquiring whether the official often read The CJN, Besser received the reply that "We are always interested in measuring Jewish opinion, and we read Jewish publications to keep our finger on the pulse of the Jewish community."

A vivid experience awaits visiter to unique Museum of Diaspora

The Jewish experience is the theme of Bet Hatefutsoth — the Museum of the Jewish Diaspora, situated on the campus of the Tel Aviv University. David Kessler, chairman of the Jewish Chronicle, writes of the impressionistic picture the Museum gives of 2,000 years of Jewish life.

Is it possible to encapsulate 2,000 years of Jewish history in a single museum? A walk through the rooms and galleries of the Museum of the Diaspora provides the answer. It is a unique experience. The mood is set at the entrance by the remarkable reproduction—somewhat enlarged—of the famous relief from the Arch of Titus in Rome of the triumphal procession carrying the menorah looted from the Temple. There are, too, huge reproductions of dressed stones recalling the destruction of Jerusalem.

Allowing for a certain amount of poetic licence, this is where the story begins. But it is not a continuous chronological sequence. This is no ordinary museum. It obeys none of the usual conventions but sets a new and very exciting standard of museum design. Thus there are no artefacts in this building, but a whole collection of dioramas, models, reproductions, illustrations and sound and cinematograph films. The museum is not a collection of inanimate objects but a sequence of audio-visual conceptions. Nor is it arranged in historical order, for the exhibits have been selected to depict Jewish life, culture and spiritual values in various periods and parts of the world. In effect, we are presented with an impressionistic picture of 2,000 years of Jewish life realistically projected through the medium of the latest technological developments.

This is one of those things, like great three-dimensional art, which defy description by word or photograph, but which have to be seen and experienced in order to be appreciated.

Although in the series of 52 non-representational pictures called the Scroll of Fire, the theme is suffering and resistance, the overriding impression created by the museum as a whole is far from depressing. Besides, only one chapter from the Scroll of Fire will be exhibited at a time. It is a tribute to the designers and planners (who deserve the highest commendation) that a journey through the museum leaves the visitor elated and amazed at the beauty of the exhibits. Any fear that the representation of the story of Jewish life in the Diaspora will fill the viewers with gloom and despondency is dispelled by the quality of the objects and the imaginative way in which lighting and sound have been employed.

Artists, sculptors and designers of the highest calibre have been engaged who have put into tangible form the conceptions of the promoters of the project. At the same time, the utmost care has been taken to ensure the historical accuracy of the exhibits. The skill of the designers and technicians is shown by the manner in which this museum, so varied and so diverse in its content, creates the impression of a unified whole, imbued with a common theme. This result is all the more remarkable when it is recognized that the artisis and craftsmen were for the most part non-Jewish, mostly from England. In itself this is an achievement of which this country is entitled to be proud.

Of all the exhibits, perhaps the most poignant are the superb sculptured groups, such as the scribe or the wedding scene, which are the work of the London artist Astrid Zydower. Her name denotes her antecedents but the guide book does not tell the visitor that she is the child of an observant German-Jewish family who perished in the Holocaust, while she herself was brought up and adopted by a devoted Gentile couple in Sheffield.

Her story and her art epitomise the saga of the Diaspora. Look at her sculptures. They are not depressing, rather infinitely courageous. Her family perished but she survives and tells the tale for future generations. That is what it is all about. It is what Nahum Goldmann, the progenitor of the museum, called the Jewish genius for survival.

This is a 19th century ceramic plate from Poland showing a family celebrating kiddush.

ROSH HASHANA 5739

לשנה טובה תכתבו

MEN SENT WEST NO LONGER

By MEL SOLMAN

MONTREAL —

Last month, the Jewish Colonization Association closed its Canadian office after a colorful history stretching back more than 71 years. Founded originally in London, England in 1891 by Baron Maurice de Hirsch, the ICA (known by its Yiddish initials), helped establish Jewish agricultural settlements in North and South America at the height of Jewish emigration from Czarist Russia.

In Canada, the ICA helped an estimated 5-6,000 Jewish farmers or potential farmers to settle in agricultural colonies mainly in the West — a revelation for those who never imagined there were Jewish farmers in this country.

Most of the association's work consisted of granting farmers loans to purchase livestock, machinery or the farms themselves. A large sum was also spent providing the scattered farming communities with shechita and Hebrew instruction for Jewish farm children.

"We've done our job well," noted Mark Lister, manager of the Canadian branch of ICA since 1952. In an interview from the now empty offices on the third floor of Montreal's Allied Jewish Community Services building, Lister acknowledged that ICA had begun to outlive its usefulness.

"The number of Jewish emigrants to Canada seeking to work their own farms has greatly declined," he explained. "Farms today cannot be built from scratch and for us to subsidize people who have large amounts of capital of invest in well-established farms defeats our purpose as a charitable organization."

Lister was in the process of packing away the last of the ICA documents and records all destined for cataloguing at the Canadian Jewish Congress archives. One elegantly bound volume contains detailed minutes of the March, 1907 meeting which formerly brought the Canadian Committee of the Jewish Colonization Association into existence.

The flowing, handwritten script records the presiding officers as Mortimer Davis, Lyon Cohen (grandfather of poet Leonard Cohen) and S.W. Jacobs — all notable community figures in their day. For many years, the ICA functioned under the direction of legally appointed trustees and it was not until 1935 that ICA was formally incorporated as a subsidiary of the London-based headquarters.

"Most people do not realize how many members of the Jewish community were at one time part of Canadian farming communities," said Lister, a trained agronomist who fled his native Vienna in 1939. Both his parents perished in concentration camps.

After working many years with displaced European Jews under the auspices of ORT, he was recruited as Canadian assistant manager of the ICA and eventually succeeded long-time manager, Simon Belkin, a founder of Canadian Jewish Congress and the Jewish Immigrant Aid Society.

Although ICA undertook important work during Lister's tenure, particularly the settling of Jewish farmers from Hungary in the Niagara peninsula after 1956, its period of greatest activity took place decades earlier. Long before the existence of its Canadian offices, an ICA initiative from England established the first Jewish settlement in Canada in 1892 near Estevan, Sasktachewan.

The colony, named Hirsch, in honor of Baron de Hirsch, consisted of 47 families and covered 12,488 acres. Canadian public opinion was generally favorable towards the project. One newspaper, however, well aware of the difficulty of the terrain chosen for farming, closed its report with the words: "God help the poor Jews."

In his major work on Jewish immigration to Canada — **Through Narrow Gates** — former ICA manager Belkin noted that the colony suffered considerable hardships during the first eight years of its existence. "In the first place," wrote Belkin, "none of the immigrants, although carefully selected, had any previous farming experience...Drought, hail and grasshopper plagues followed each other, and many colonists abandoned their farms and left the district. Large sums of money were sent to assist the colonists...A shoichet was engaged who also provided Jewish education for the children and a synagogue was erected."

In 1901, a colony was founded north of Qu'Appele, Saskatchewan by a group of Jewish homesteaders, spurred on by an encouraging declaration Prime Minister Wilfred Laurier had made several years earlier. Laurier had stated Canada would welcome the immigration of Jews and promised that if they were serious about their land settlement plans, "the Dominion Government (would) grant the Jews such a measure of self-government as will enable them to make their own by-laws, substituting Saturday for Sunday."

In his book, Belkin writes that the 100 Jewish immigrants who arrived at Qu'Appelle were suddenly stricken with diptheria. Weeks passed before the were sufficiently recovered to proceed north to the land alloted to them. "Much of the money which had been intended for the purchase of farm equipment was spent by the supervisors for doles of flour, beans, sugar and meat. Because of that, the settlers found themselves without sufficient horses, oxen and machinery to work the land." Additional arrivals replenished the number of those who left the colony.

Another colony was begun 72 miles north of Winnipeg in 1903 and was known as Narcisse, in honor of a former president of ICA. In 1904, a settlement of Jewish farmers was begun, in Quebec, at Ste. Sophie-New Glasgow, in the heart of a staunchly Catholic farming district. Two groups of Lithuanian Jews founded a large colony at Edenbridge (affectionately known as Yiddenbridge).

According to Belkin, this Saskatchewan colony, was "a living example of the courage, enterprise and adaptability of Jews...The area was so densely wooded that one settler got lost on his own homestead and it took search parties more than 24 hours to find him. With their own efforts each settler cleared a few acres of surrounding forest and built his own house and stables of logs. By 1920, 7,500 acres were already under cultivation."

Jewish farmer hauls wheat sheaves somewhere in a field in Edenbridge, Sask., in the year 1926.

(Public Archives of Canada photos)

W.B. Cohen, an early farmer in the West, builds a log stable in his hometown of Lipton, Sask., 1916.

"Edenbridge," writes Belkin, "always had an active community life. There was a synagogue, a community hall, a shoichet and a secular Jewish teacher, with religious classes and classes in Hebrew and Yiddish. There were also young people's clubs and a dramatic society. Jewish farmers of Edenbridge also took an active part in the agricultural and community life of the neighborhood."

In 1906-1907, the colony of Sonnenfeld was founded and eventually became one of the most efficiently organized farms in south Saskatchewan. In its earlier years, its Jewish settlers were required to build their first barn out of sod. A sod residence they constructed for themselves caved in and, for a time, they were required to live in a shack with no roof.

In 1921, the ICA made a survey of its five principal colonies at Hirsch, Lipton, Sonnenfeld, Edenbridge in Saskatchewan and Rumsey in Alberta. The survey revealed the presence of 818 people, including 201 farmers, who occupied an area of more than 60-thousand acres and cultivated 30-thousand. The total number of Jews living in agricultural settlements supported by ICA across Canada was 1,278. The entire Canadian Jewish farming population according to the official government census taken at the time was 2,568.

Apart from the major colonies in the West important settlements existed in Quebec including those at Joliette, St. Lin, Ste. Sophie-New Glasgow, Ste. Agathe, Ste. Julie, La Macaza and Cote St. Luc, now a suburb of Montreal which has, by coincidence, a majority Jewish population. In Ontario, colonies were established at Cedar Valley, Pontypool, Timmins, Georgetown and at locations near Ottawa, Toronto and Hamilton.

A major blow to both the stability and existence of Jewish agricultural colonies in Canada resulted from the economic slump following World War I. Many Jewish farmers who had expanded their grain growing operations to meet government demands and initiated large scale cattle raising, found themselves in dire financial straits in the 1920s.

Writes Belkin: "In short, the farmers had increased their indebtedness in every direction. While the war was on, prices for wheat and livestock were good, and some farmers became prosperous.

This encouraged the farmers to indulge in further speculative enterprises. With the end of the war, prices of all farm products decreased sharply and many farmers, unable to pay their debts, were compelled to give up their farming operations."

The disastrous economic results of war-time farming notes Belkin, put an end to the steady progress of Jewish land settlement in Canada. The ICA, instead of continuing its work and in founding and developing colonies was forced to concentrate on rescuing farmers from bankruptcy.

Although important work was done by the ICA for Jewish immigrants before and after World War II, the seeds of disintegration of the Jewish farming communities had already been sown. There are still a number of Jewish farming families, notably in Ontario's Niagara Peninsula. However, the five major settlements in the west and others scattered throughout the country eventually had to disband.

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Israeli kibbutzim are fast industrializing, helping boost volume of exports and strengthening the economy.

Kibbutz factories flourish and provide Israeli exports

TEL AVIV, Israel —

What is growing very well in Israeli kibbutzim, utilizing an absolute minimum of water? — Factories! Providing excellent harvests, 390 plants are flourishing on communal settlements, and prompting others to investigate the viability of industrial enterprises. Soon, it is unlikely that there will be a kibbutz without a factory. (Today there are only seven such settlements.)

Not too much has changed from the early days of kibbutz and Zionistic spirit, as far as the attitude to work is concerned, and this high work morale is one of the great advantages of kibbutz industry. While life on a kibbutz is still characterized by the hard-working members rising at dawn and heading to work in more than 300 kibbutzim, over half the members work in the factories rather than fields and orchards.

Many factories began in the early years around an enterprising seamstress, carpenter or other craftsman. They began selling their products, and now a high percentage of them have entered the export market. Some of Israel's most attractive furniture, as well as textiles and clothing, are produced on kibbutz enterprises.

In addition to furniture, textiles, and giftware items, Israel's kibbutzim specialize in metal components, plastics, food products, rubber, pharmaceuticals, optical products and electronic devices, all of which are the cream of the crop in export revenues. Kibbutz industry exported $95.3 million worth of goods last year, 42% to Common Market countries, 20% to North and Central America.

Israel Economist magazine credits Kibbutz Hatzerim, in the Negev, with one of the most far-reaching accomplishments in kibbutz industry. This kibbutz perfected and implemented a drip or trickle irrigation system to save their short supply of water, and this brainstorm soon flooded the world market.

They presently export their system to more than 20 countries.

When in the early 50s there was a wide development in industry throughout the country, at Ben-Gurion's request, kibbutzim created jobs through factory expansion for the thousands of new immigrants pouring into the mushrooming development towns.

Many kibbutzim have remained employers, in spite of their ideology of self-labor. Today, outside labor apparently comprises 45% of the work force of the kibbutz industry; though most is concentrated in relatively few larger plants, according to the Kibbutz Industries Association, hired labor is on the decrease. Plans on the drawing board are exclusively for new factories requiring increased knowledge and automation, but limiting the work force.

"The factory at Kibbutz Geva was built on the principle that we will never have hired labor," says Sarah Levine, a former Chicagoan transplanted to the Harod Valley. "It is a challenge to find people to staff the factory, but at present the work force is 60 members and approximately 15 volunteers from around the world."

Geva's automation control factory was started in 1965, but not without many misgivings. "The factory began as a stepchild of the Kibbutz," adds Ms. Levine, "but it has developed into a well-accepted and popular branch.

"Lack of water was beginning to become a problem," she says. "How far can you stretch a water supply to support an all agricultural community of several hundred people?"

And in addition to the problem of water, how long can a person endure physically tiring field work? What are his alternative job opportunities on kibbutz? Kibbutz factories have developed into productive places of employment for older members of kibbutzim who may find satisfying work there. They also attract younger and middle-aged members who have technological skills or wish to develop them. Many young members are encouraged to study engineering, chemistry, physics or another specialized subject with the reassurance that they can utilize their profession to the mazimum on modern kibbutzim.

Specialization is becoming the key to success, and kibbutzim have produced a degree of know-how and brain power that far exceeds Israel's raw materials. As many factory positions require specialization and training, however, what happens to the socialistic ideal of kibbutzim which called for equality of all jobs as well as rotation of leadership?

"Obviously an electrical engineer cannot be replaced by a bookkeeper like myself," Ms. Levine smiles, "but new blood is important, and at Geva, we do our best to try and rotate jobs whenever possible."

Regardless of job titles, though, the most important spirit pervading a kibbutz factory is teamwork or camaraderie among workers. "Work relations could not be better," says a 23-year-old English volunteer at Geva's factory. "I left an industrialized society for the farm work on kibbutz, but after working in various branches of the kibbutz, I found that the factory work is satisfying. I am part of the group."

Material and human resources are pooled together on a kibbutz, offering a unique opportunity for development. Industry is following the path already characteristic of agriculture on kibbutzim, and many of the enterprises are world renowned for their efficiency and production. All signs seem to indicate that the ground is fertile for even more advancement in kibbutz industry.

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ROSH HASHANA 5739

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Wishing all our family and friends a happy and healthy holiday

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Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel

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Past year will be recalled as year of major change...

By JOSEPH MORGENSTERN

The past year will be remembered in the state of Israel as the year which witnessed a change in government, the beginning of a potential peace process and a far-reaching change in the economic philosophy guiding the policies of the state.

The economic policy of the Likud government includes a drastic reduction in the rate of inflation, a wage freeze (except for cost-of-living allowances at the rate of 70 %, reduction of indirect taxes, greater emphasis on a progressive income tax and a value added tax, reduction in government waste, and encouraging the transfer of labor from the service sectors to the production line. Other planks in the program call for a guaranteed minimum income be way of a negative income tax, a minimum wage law, the equalization of social benefits for all workers, the recognition of household help as a deductible expense for working women, and free education from kindergarten up to the twelfth grade. The government is also faced with the problem of servicing a massive foreign debt and it has proposed to alleviate the balance of payments deficit by increasing exports and decreasing imports.

The program has indeed brought about a growth in exports, a reduction in the trade deficit, a resumption of substantial economic growth, the encouragement of new investments from abroad and the return to Israel of local money which had been invested overseas.

Some of the main points of the new economic policy include the floating of the Israeli pound and the relaxation of foreign exchange controls.

As part of the overall program, the special export and import rates have been abolished. Furthermore, most imports will no longer require government licenses. Other major steps include the raising of the value added tax from 8% to 12% and a gradual decrease in the subsidies for basic food items to no more than 20%. A special 12% compensating rise in the welfare subsidies, social benefits and children's allowances would be provided by the government. A 90-day freeze on credit was the most important deflationary monetary measure included in the program.

The relaxation of foreign currency restrictions means that for the first time in the country's history one could buy unlimited amounts of foreign currency as long as it was maintained in a resident foreign currency account at an Israeli bank. An Israeli is now allowed to keep in his possession up to $3,000 in cash and can take with him up to $3,000 when traveling abroad.

Furthermore, he may transfer annually up to $3,000 abroad for maintenance and support purposes; he is allowed to keep up to $3,000 in a foreign currency account overseas.

The businessman is allowed to transfer abroad unlimited amounts of foreign exchange in payment for imported goods and services, on condition that he presents to his bank the required documentation. He is also allowed to borrow foreign exchange from a bank or a non-resident, provided the amount of the loan is deposited in a resident foreign exchange account. Exporters were entitled to retain abroad 10% of the value of goods and services exported over a period of 12 months.

Initial overseas reactions to the program have been favorable. The International Monetary Fund has expressed satisfaction with the new policies.

Economist Milton Friedman predicted that if Israel maintains its shift to a free market economy it will emulate the economy.

The new economic program, which entailed an effective 44% devaluation of the Israeli currency in terms of the U.S. dollar, did not cause the immediate stampede for dollars that many had anticipated. On the contrary, initially the public sold foreign currency. Later on in the year this trend changed as the government indicated it expected the effective exchange rate to be on the order of IL 20 to $1 U.S. by the end of 1978. In fact, in the last quarter of 1977 the public purchased some $300 million, most of the amount being deposited in Israeli banks.

For 1978, industrial exports, not including diamonds, are expected to reach $1.8 billion, representing a nominal increase of 20% over 1977 exports of $1.49 billion—a real increase of about 15%. The forecast for investments in industry in 1978 is about IL8 billion compared with IL6 billion last year. The emphasis will be primarily on investments in programs for industrial exports. A new law for the encouragement of capital investments will carry provisions which should make overseas investments more attractive than formerly.

The export target for agricultural produce this year is $561 million, representing a nominal increase of 14% or about 10% in real terms. The principal agricultural exports components are citrus, which should reach the $260 million level, and vegetables, which should add another $77 million. The target in tourism is $500 million, a nominal increase of 22% over the preceding period. It is anticipated that the number of tourists reaching Israel will be on the order of 1.2 million.

The ministry of energy and infrastructure has set three main objectives: the diversification of energy sources for the economy, the reduction of dependency on suppliers by diversifying purchases while intensifying the search for oil and alternate energy resources, and the encouragement of energy conservation.

The current oil exploration activities are at their highest pitch in the country's 30-year history. Foreign oil companies are carrying out intensive oil exploration programs. As of March, some 10,000 barrels of oil are daily being extracted from the first few wells in the A-Tur region. The Sadot gas fields offer commercial promise and can also be helpful in reducing overseas dependence. As to foreign supply, Mexico has signed contracts for the supply of oil and there is the possibility that Venezuela, a major producer, may also agree to provide Israel with oil. In the meantime, shipments of Iranian oil continue to reach Israel.

Cont'd on Page 5

New economic philosophy shows positive results

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לשנה טובה תכתבו

ROSH HASHANA 5739

...Likud elected, peace steps taken

Cont'd from Page 4

Investments are going apace as part of the program for the development of electric power and are estimated for this year to be about IL3.4 billion, a 47% nominal increase over last year's program. A new power complex is going up at Hedera and is calculated to supply Israel's electric needs as it enters the 1980s. The proposal to construct a nuclear power station has not been abandoned.

The expansion of the country's petrochemicals industry is progressing, and two large oil refinery projects are scheduled for completion later on this year. These include a catalytic fractioner and an ethylene installation. These installations are to give greater flexibility in raw material imports, adjustment to changing requirements, and development of a petrochemical byproducts industry.

The key to the expansion of the Israeli economy and the ability to service the foreign debt is very much dependent, as it always was in the past, on the rapid growth of exports.

There is widespread controversy as to whether the new economic policy will in effect assist exports or whether there will be a turn toward greater production for the domestic market. The Bank Of Israel has predicted that most industrial branches will benefit from the new economic policy. The central bank, however, does not deny the fact that profitability has declined in some branches and that in due course some enterprises will have to shut down. The policy puts a premium on high added value exports but exporters whose products have a high import component will find that it may not pay to stay in business. The bank's calculations indicate that the plastics and rubber industry has been hit the hardest, with textiles in second place, followed by the chemical industry.

Practically speaking, this means that slightly more than one-third of the industrial exports are now worse off than before.

On the other hand, there are other branches where profitability has gone up. These include the food industry, leather, basic metal, electric and electronic products and transport equipment.

The new government, from its inception, has tried to encourage the raising of capital by industry on the Tel Aviv Stock Exchange. As it was, the year 1977 was marked by an all-time record in trading activity. The value of shares traded reached IL21.6 billion, which is almost five times the level achieved in the preceding year.

Bond trading was up by almost one-third and trading in convertible debentures also scored a major advance.

Share prices, from the beginning of 1977, rose almost continuously and reached a peak on Nov. 17 with the general share index of the Central Bureau of Statistics reached an all-time high. During the final six weeks of 1977 the equities market broke sharply downward, but the index nevertheless ended the year with an overall gain of 108%.

The boom atmosphere on the Tel Aviv Stock Exchange encouraged companies to come to the market with new financing issues.

A total of IL4.33 billion was raised. Disappointing to many observers was the fact that only some IL487 million of the total amount was raised by industry. Nevertheless, even this figure represented an almost ten-fold gain over 1976. The shares of four new companies were registered on the market during the course of the year.

The political and economic problems facing Israel are numerous and do not lend themselves to easy and quick solutions. A country which is mineral poor and must rely on overseas supply for most of its fuel consumption cannot hope to wipe out the balance of payments deficit. Yet there is hope that the deficit will be lowered as the pace of exports increases.

Over the years the special relative advantage enjoyed in Israel has been its brain power and inventiveness. An example of this is the $1.5 billion of exports in 1977, of which approximately $450 million consisted of products which were generated by local research and development. Another $130 million worth of products based on Israeli R & D was sold on the local market, replacing imports. This means that a full 28% of Israel's total exports, excluding diamonds, consists of locally developed products. It is hoped that by 1981 total exports of industry will reach $2.3 billion. Of that sum not less than $1 billion is expected to consist of a variety of products which were created as a result of local ingenuity. Another $400 million will be sold on the local market to replace imports.

Should the peace process, initiated in the fall of 1977, bear fruit in the not too distant future, it would appear that Israel stands a better than average chance of setting its economy on an even keel.

[The American Zionist]

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ROSH HASHANA 5739

לשנה טובה תכתבו

Body building promoter flexes diplomatic muscle

Story and Drawing
By LOU SELIGSON

MONTREAL —

Last year, well before the Sadat-Begin embrace, Ben Weider was on the front pages of every Cairo newspaper and on the covers of Egyptian magazines. Photos showed him prominently holding aloft the huge, bulging arm of an Egyptian whom he had just crowned Mr. Universe.

Weider never faced any difficulties in going to Egypt. "I've been to Egypt 10 times," he says. "I have a standing invitation and not only do they like me — I like them. I stay away from politics and they know that and we've never had a moment of trouble. In fact, they can't wait for me to come."

Weider's "passport" to Egypt is his worldwide reputation as a champion of physical fitness and promoter of the International Federation of Body Builders of which he is the founder and president.

He is also the head of the Weider Sports Equipment Company, a multi million dollar business in Montreal with agencies and exports to 80 countries — the biggest company in the world specializing in physical fitness.

Several years ago, for example, he received an honorary degree from the University of Baghdad and nobody quaked at the fact that he was a Canadian Jew.

In the outer offices of the Weider complex of buildings on Bates Road the walls are lined with framed photographs showing him alongside kings, queens, prime ministers and the world famous — all happy to be there and honoring his presence.

It all began 40 years ago when, as a teenager, he saw a magazine ad. "I was a 97-lb. weakling and every day the strongman Charles Atlas...

Weider's eyes bugged and he took it to heart. "I was a skinny, undernourished kid," he says. "I was that 97-lb. weakling the kid the big guys threw sand on at the beach and who never got even a first glance from the girls."

Young Ben and his older brother, Joe, sent away for the course but couldn't get barbells anywhere in Canada. They were made in the U.S. or abroad. We saved up $15 and sent away for them," Weider recalls. "But by the time we got them with duty and freight, they cost double."

After a few months of exercise Ben and Joe noticed little bulges popping up and they began to build muscles. Their schoolmates noticed it too and wanted in on their secret. "So we put out a mimeographed newspaper. Your Physique and got them on the stands and in stores. Pretty soon orders for barbells came in.

But we couldn't get any. I looked in the phone book and located a foundry nearby. I spoke fluent French so I made a big hit with the owner and he gave us credit to make barbells."

They operated out of their bedroom office. Expanding to the living room and, when their father moved, took over the whole house.

"We never did anything else," Weider says. "We didn't make any money until 1949 and then it took off. We got orders from all over — especially from South Africa at first — so I went on a tour to Cape Town, then to Cairo, a sidetrip to Israel, Paris, London and other capitals. I set up agencies and offices and our export business boomed."

Now Weider claims his body building equipment is found in almost every country in the world. Soon after, he introduced proteins in tablet and powder form as part of his emphasis on nutrition working part and parcel with the dozens of different types of bodybuilding tools.

As his business prospered, Weider founded the International Federation of Body Builders in Canada, which is now composed of 54 national groups throughout the world. "It's a Canadian original," he boasts, "with headquarters right in Montreal. And it's through this organization that we promote our physical fitness programs everywhere."

Weider has visited Israel dozens of times and in 1967 he was instrumental in forming the Canadian Association for the Welfare of Soldiers in Israel. He is currently its national chairman.

"We plan and build recreational centres for the soldiers on leave or on the road," he says. "We have five branches in Canada and have, quietly and without any campaigns, raised over a quarter million dollars for this purpose."

His office is festooned with Napoleon memorabilia, paintings, statues and books. Weider is writing a book which he hopes will bring new light on some of the emperor's pro-Jewish activities.

"He was really the first to bring forth the idea of a homeland for the Jews," he explains. "Did you know that?"

At 53, he is strong, indefatigable and still muscular. He bounds out of his chair from behind his 12-foot-long decorated desk, flexes his biceps, thighs and stomach muscles. "Feel that," he commands. "Hard as a rock."

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לשנה טובה תכתבו

Israeli authority on African culture awakens to her own spiritual roots

By MEL SOLMAN

MONTREAL — What Esther Dagan Amrad has learned after eight trips to Africa is that people in the West, generally, fail to live a full life with all their senses awakened.

Mrs. Dagan, well-known in Israel for her interest in African culture, will be offering a series of lectures in African folklore this fall at the Saidye Bronfman Centre. A native of Jerusalem, she is spending a period of time in Quebec with her Montreal-born husband, Joab, a resident of Israel for the past 23 years. Their two children are with them during their stay in Canada.

In Africa, the knowledgeable Israeli dance specialist explained, people live in closely-knit cultures and they experience intensely with all five senses.

"A kind of self-confidence results from this, something we are missing in Western culture. The reason for so many neurotic diseases here is that people do not have a basic feeling of communication with one another in the society in which they live." She stressed these points in charming English lightly tinged with a Hebrew accent.

"My visits to Africa," explained Mrs. Dagan in an interview at her suburban St. Laurent apartment, "have forced me to open my eyes and see the importance of personal roots." She was still in the process of unpacking and exquisite pieces of African sculpture rested on a small mountain of unopened crates and boxes.

"From a Jewish perspective," she continued, "I began to appreciate my own culture, my own customs, my own religious traditions. I began to feel a deep need to discover the sources of my existence to the same extent that African people, especially those in the small villages, are close to their own sources."

The main lesson Africa taught her was that no person can live in a cultural vacuum — each individual needs to sense his or her spiritual roots. In this respect, many changes in her own sensibility have taken place, exemplified by an experience last Rosh Hashanah. "For some reason, I felt an overwhelming need to go to a synagogue to be with my people'. And I am, by no means, a religious woman."

A slim, statuesque woman, whose features resemble those of the delicate sculptured figure she holds with such tenderness, Mrs. Dagan traced her interest in African culture back to an international dance festival in Warsaw 18 years ago. This interest developed further while she was studying dance at Schola Cantorum in Paris between 1958-61.

In the period she was there, the majority of African nations had not as yet emerged from colonial rule and the idea of teaching their native dances at a formal academy was "unthinkable". Mrs. Dagan, however, saw an African dance company perform in the French capital and, intrigued by the integration of movement and musical accompaniment, she approached the director of the troupe and asked to be taught the dances. His response was simple — if you want to learn about African dance, you must go to Africa itself, to the villages where they develop.

She prepared herself for two years, learning everything she could about African culture, including a basic "market language" she hoped would serve as a convenient lingua franca. She, herself, was already fluent in Hebrew, Arabic, English and French.

The Israeli ambassador in Paris made some key contacts for her and in 1961, she set out on her first trip to the Ivory Coast and Upper Volta. Still a student at the time, she ignored the warnings of her friends and dismissed the pejorative stereotypes about African culture. She was determined to see actual dance ceremonies in their natural setting. The four-month period she spent there on her first trip now seems like a "dream" to her.

"To witness a true African dance is a fantastic experience. A very complicated network of communication exists between the dancers and musicians, the young and old, the children and dancers. Everyone influences everyone else. The chief says something, the drummer responds, the dancer reacts. There is a strong physical contact between dancers. Again, all senses are alive."

Wherever Mrs. Dagan went on her first trip she was warmly greeted. The people were highly impressed she had come to study their culture. In the past, non-Africans had displayed only one concern — to change or "civilize" them. In a short space of time, she earned the respect and affection of the people she visited. When they prepared food for her, she ate. What beverage they gave her, she drank. To further encourage the trust of the village people she encountered, she offered to work in the fields alongside them.

"When the mood of the working women begins to rise, they start to sing and dance, something incredible to see. This was really the only way to understand what dance is supposed to be — something spontaneous, part of a context or environment."

In Africa, she explained, music and dance are integrated into the daily life of the people. She contrasted this phenomenon with the habits of the West, where music is, on the whole, separated off for special occasions in particular facilities "Here, in the West, we compartmentalize everything. Nothing is integrated. Everything is isolated from everything else — concert halls for music, art galleries for art. And people are just as isolated from one another."

At one point, Mrs. Dagan mentioned her academic credentials — she holds a masters in theatre from Tel Aviv University and has studied choreography under two world masters, Martha Graham and Anna Sokiloff. However, she quickly noted that the most valuable part of her "education" came from Africa.

"We teach many things in a formalized way, but we don't always 'practise what we preach'. 'Honor thy father and mother' or 'respect those who are older', for example. But no one in Israel will give up his seat in a bus for an older person. In Africa, they do not have the formal ethics — they simply know how to show older people respect."

Prior to her departure to Africa, Mrs. Dagan founded her own dance company in Beersheba in 1953. She arranged a performance of 350 dancers for Israel's 10th anniversary celebrations in 1958. During her seven other trips to Africa, she visited 18 different countries, spending an accumulated total of four years there. On each trip, she extensively filmed and recorded dozens of African dances.

In 1966, she was sent by the Israeli Ministry of Education as an observer to the Festival of Negro Arts in Dakkar, Senegal. In the same year, she was invited by the government of Gabon to organize a dance festival for their independence celebrations. The performance eventually included 520 dancers and musicians from five different black ethnic groups.

In February, 1973, at her suggestion, the government of Togo recruited her for a research study on the country's native dances. The four-month project, organized by the Togolese ministry of education, involved a large crew of sound recorders, photographers and film cameraman, all of whom she supervised. The documentation she amassed included information on 252 dances of 28 black ethnic groups in 137 villages and 22 regions. The number of dancers who performed before her and her crew was 17,207 along with 5,340 musicians.

In her concluding report, she proposed to the government of Togo that an institute for research and study of its folklore be founded. But on Sept. 19, 1973, the Togolese government abruptly severed diplomatic relations with Israel. "To my deep regret, I was obliged to discontinue this project, the foundations of which I had prepared."

Mrs. Dagan herself possesses a vast film library on African culture in addition to an impressive body of material she has written in a variety of newspapers and magazines. Before she left for Montreal, she was teaching basic movements in African dance at both the Jerusalem Academy of Music and Dance and at Beth Zvi, a major Israeli theatre and drama school.

The aim of her courses has always been to open people's minds to the richness of African culture. "There are many bad things there which I do not ignore," she said, "but there are so many beautiful cultural aspects we could learn so much from."

She regretted that stereotypes of Africans as wild natives with unclean habits still prevails. They are a highly cultured people, she emphasizes. "On the average, people in African villages speak more than 10 different dialects. All children speak at least three languages. It seems that in Canada, people have trouble learning even two.

"For me, even now, I dream of returning to Africa again and again and again."

(Sam Blum photo)

Esther Dagan Amrad, one of Israel's foremost authorities on African dance, displays an artefact she collected on one of her eight trips to Africa. She says they made her appreciate her own culture as a result.

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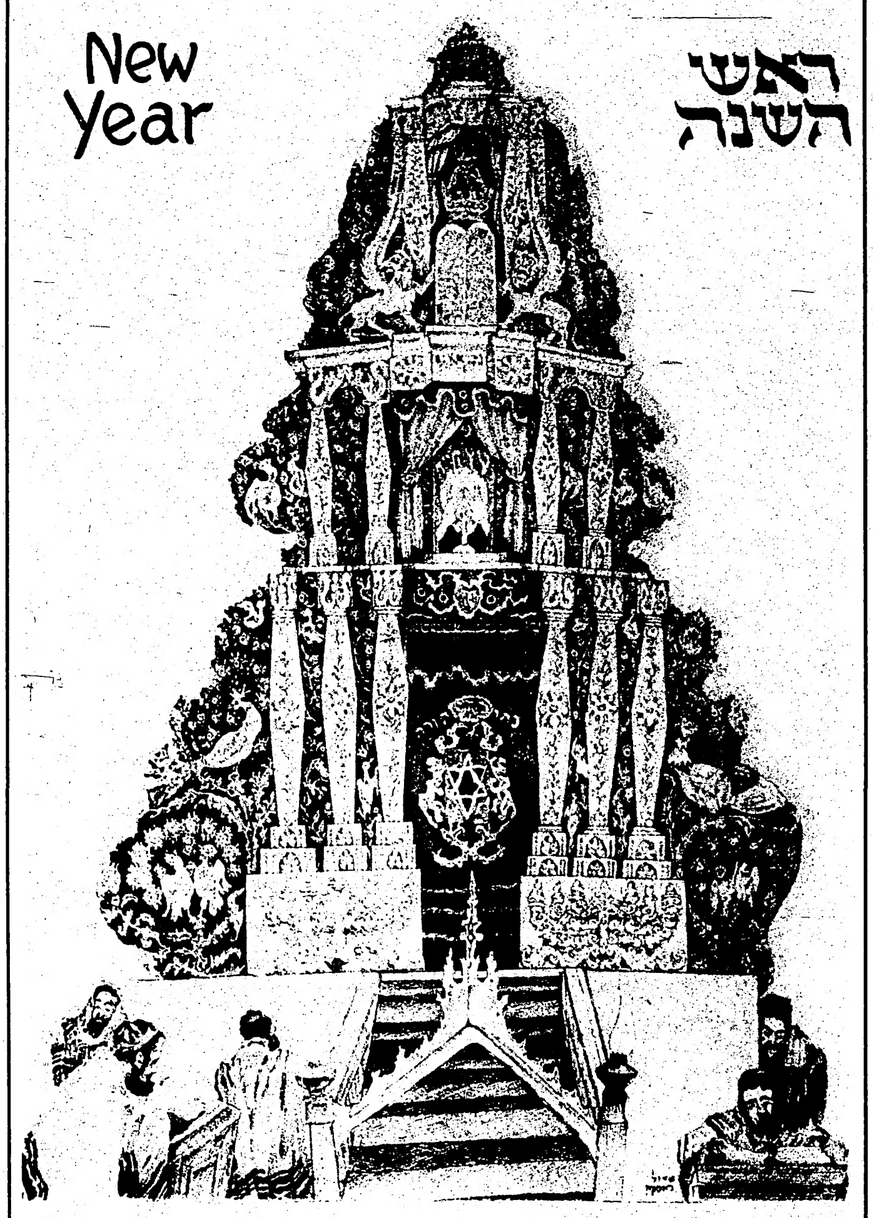

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wish all their friends and relatives a happy, healthy and peaceful holiday.

Important role of sports in Israel has been felt since very first days

By URIEL SIMRI

Since its first days, the state of Israel has looked upon sports as an outstanding means for international relations and understanding. The state was only four months old, in the midst of the War of Independence, when the national soccer team of Israel went to the U.S. for a series of games. In fact, Israel had attempted to send two women athletes to the Olympic Games even earlier in London, but their participation was prevented by a formality—Palestine had ceased to exist and the Olympic Committee of Israel had not yet been recognized.

Israel's entry into the Olympic arena took place in Helsinki, in 1952, and since then Israel has participated regularly in the Olympic Games, despite the murderous attack on its athletes and coaches during the Munich games, in 1972, which cost the lives of 11 Israelis and almost destroyed the entire Olympic Games.

On the home front, the two big sport organizations of the country—Hapoel and Maccabi decided to co-operate, after having been going their own ways for about 25 years. Thus at the beginning of the 1950s, national sport federations representing all the organizations in the country came into being.

With the establishment of the state of Israel the Maccabi World Union decided to renew the Maccabia Games which had been held twice in the 1930s. The third Maccabia took place in 1950. Three years later the Games were organized for the fourth time and since then they have been held regularly in the year following the Olympic Games. They have gained the status of regional games and thus rank only below the Olympic Games in importance.

Parallel to the Maccabia Games, Hapoel also renewed its own games in 1951, giving them an international flavor. Thus, while the Maccabia Games became an international gathering of Jewish athletes (3,000 athletes participated in 1977) the Hapoel Games which are also held every four years, became the most important meeting of elite athletes from all over the world to be held in Israel.

Israel was among the initiators of the Asian Games, started in Manila in 1954, and has been a regular participant with the exception of the 1962 games in Indonesia, to which Israel was not invited for political reasons.

While soccer had always been Israel's most popular sport, basketball established itself as the number one sport of Israel in the 1950s and has held this position ever since. In 1953, Israel surprised the sports world by gaining fifth place in the European championships, in Moscow, and a year later it was placed eighth in the World championships in Rio de Janeiro. Israel's basketball gained its peak when the Maccabi-Tel Aviv team won the European Champions' Cup in 1977. American-born Mickey Berkowitz and Tal Brody are two of Israel's basketball superstars.

Throughout its 30 years of existence, the state of Israel has been host to important international sport events, such as the Asian Nations' Cup in soccer (1964), the World Games of Paraplegics (1968), the world championship yachting for the 420 class (1970), the final of the European Champions' Cup in basketball (1972) and the European championship for youth in judo (1974). Israel's first world yachting championship was won in 1969 by Zefania Carmel and Lidia Lazarov, who started a series of significant Israeli successes in the (non-Olympic) 420 class of boats.

Six Israeli women have gained gold medals through the years in the Asian Games, led by Esther Schachamorov-Roth, who won five such medals in 1970 and 1974. She also reached the finals of the 100-meter hurdles at the Montreal Olympics and represented Asia, together with Pazit Fabian, in the first World Cup in track and field in 1977.

Competitive sports are only one aspect of the Israel sports scene. Every year some 150,000 persons participate in non-competitive mass activities that draw a cross-section of the population both as participants and as spectators. These include the swim across the Sea of Galilee, the cross-country race around Mount Tabor, and the annual Jerusalem March. The latter is organized by the Israel Defence Forces, but is for both soldiers and civilians, many of whom come abroad especially to take part in this event, which has taken on the character of a national holiday.

One of the specific features of Israel's sports is its richness in variety on both a competitive and non-competitive basis. This variety is due to the fact that the immigrants brought their sports with them to Israel and continue to practice them here. Thus one can find in Israel practically every sport, from games of cricket and rugby, imported from the British Commonwealth, to the Soviet Russian Sambo style wrestling. New immigrants have also represented Israel abroad.

Israel's sports have come a long way in 30 years of statehood. It is enough, for instance, to cast a glimpse at the developments in the area of sport facilities in order to realize this fact. In 1977, the major development in this area was the opening of the national center for tennis at Ramat Hasharon, which has over twenty courts and a centre tournament court which can hold 5,000 spectators.

Tennis can serve as a good example of how a sport for a selected few has become a major sport in Israel and the number of tennis courts is steadily growing.

Israel has faced political pressures in sports in recent years, but in spite of these pressures Israel's sports have continued to develop. Israel does its utmost to separate sports from politics, and fights systematically against making sports subservient to political ends, joining forces with all those who uphold the original credo of sports and who believe that sport can make a contribution towards a better way of life.

Tennis is one of the sports in Israel that enjoys popularity. Though the people are preoccupied with war and peace, they find time for sports.

Mr. Joseph Cohen

Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Jean & Sydney Sugar
Renee and Elliot

wish their relatives and friends a happy and healthy holiday.

Wishing all our family and friends a happy and healthy holiday.

Sam & Henia Hughes
68 Palm Drive

Morris & Rose Lefko

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Sam & Nancy Groll

Wish all their relatives and friends a peaceful, happy and healthy holiday.

Jack & Ruth Futerman

Wish all their relatives and friends a peaceful, happy and healthy holiday.

Bertha & Sam Starr
140 Shaftesbury St.

Wish all their relatives and friends a peaceful, happy and healthy holiday.

Eliasz & Slawa Kupinsky
27 Timberlane Drive

Wish all their relatives and friends a peaceful, happy and healthy holiday.

Mr. & Mrs. D. Ingber and Steven
61 Prince Charles Drive, Toronto

Wish all their relatives and friends a peaceful, happy and healthy holiday.

Sam & Clara Lerner
51 Verwood Avenue

Wish all their relatives and friends a peaceful, happy and healthy holiday.

Sol & Sally Smolarz
7 Sunnycrest Road, Willowdale

Wish their children, grandsons, machatonim, relatives and friends a happy, healthy and peaceful holiday.

Wishing all our family and friends a happy and healthy holiday.

Mr. & Mrs. Max Helis
650 Briar Hill

Mr. & Mrs. Leon Luftig and Family
56 Timberlane Drive

Wish their relatives, friends & neighbors a happy and healthy holiday.

We will not be sending cards.

MR. & MRS. L. KORN

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Wishing all our family and friends a happy and healthy holiday.

Mr. & Mrs. M. Kaner
130 Neptune Drive

Abe & Fey Silver

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Mr. & Mrs. Albert Golosky

Elaine and Gerry

Wish their relatives, friends and neighbors a happy and healthy holiday.

Mr. & Mrs. Nathan Shafran

Wish all their relatives and friends a peaceful, happy and healthy holiday.

Mr. & Mrs. Cy Spiegelman
Ellen, Jeff, Warren, Grant
139 Waterloo Avenue

Wish their relatives, friends and neighbors a happy and healthy holiday.

Mrs. J. Altman
471 Glengarry Avenue

Wishes all her relatives and friends a peaceful, happy and healthy holiday.

Mr. & Mrs. David Freiman
306 Hillhurst Boulevard

Wish all their relatives and friends a peaceful, happy and healthy holiday.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mr. & Mrs. Morris Rabinowitz and Family

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Harry & Helen Beglaubter

Erwin & Theresia Schick
25 Pember Place
Kingston, Ontario

Wish all their relatives and friends a peaceful, happy and healthy holiday.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Paula Fogel & Son, Irving
5 Overbrook Place

Nechemia & Shifra Knobel
100 Antibes Drive

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Mr. & Mrs. Endre Klein and Sons
45 Arlstan Drive

Wish their relatives, friends and neighbors a happy and healthy holiday.

Mr. and Mrs. Joe Kirshen and Family
9 Baintree Street East, Downsview

Wish their relatives, friends and neighbors a happy and healthy holiday.

Rose, Myer & Sheldon Silver
8 Vinci Crescent

Wish their relatives, friends and neighbors a happy and healthy holiday.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Helen & Mayer Fogel and Sandra
227 Maxwell Street

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

The Isaac Peters Family and the Morris Goldstein Family

Mr. & Mrs. Bernie Shapiro
Steve and Bobby
71 Blueforest Drive

Wish their relatives, friends and neighbors a happy and healthy holiday.

Karl, Katy & Anne Lynn Burger
121 Caribou Road

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Pauline Sporn

Mr. & Mrs. Arie L. Greenberg
Sam and Fern
1 Arlston Drive

Wish their relatives, friends and neighbors a happy and healthy holiday.

Mrs. Rose Krieser and Sons
19 Bayhampton Court

Wish their relatives, friends and neighbors a happy and healthy holiday.

Helen & Harry Bleeman
11 RAJAH ST.

Wish all their relatives and friends a peaceful, happy and healthy holiday.

לשנה טובה תכתבו

ROSH HASHANA 5739

Heads without bodies, sad faces encompass world of Dan Kedar

By HOWARD SHRIER

MONTREAL — What is it, this iconic world of heads without bodies, of sad, floating faces fixed in rigid geometric frames of loneliness, of bright potted flowers, love and fertility, and the recurring number three?

It is the vivid, vital world of Dan Kedar.

If you have never heard his name, don't panic, for he is hardly a household word in Canada. But it is a name that will, with any justice, find a secure place wherever people care about love, communication, nature, and the land of Israel.

Kedar is a 49-year-old, bearded, somewhat portly Israeli. In most ways, he is like most Israelis. He has fought in wars, has tasted intoxicating hope and crippling despair. What sets him apart is that he is an award-winning artist who has succeeded in capturing and chronicling so many of the unique emotions that characterize Israel.

Recently, Montrealers had their first chance to step into Kedar's surrealistic shoes as he exhibited 36 of his oil paintings at the Shayne Gallery on Royalmount Avenue. Although his paintings were once shown as part of a group in Ottawa, this exhibition, two years in the making, was his first-ever, one-man show in North America.

Married and the father of three, he was born in Tel Aviv in 1929 and "grew up on the knees of Sutin and other great artists of the Ecole de Paris." He began painting after the War of Independence, having studied under Schtreichman and Steimatzki, and was influenced largely by French surrealists like Rene Magritte and Picasso.

In the early '50s, he worked as a set designer for theatres in both Israel and London, including a stint at the prestigious old Vic. In 1956 he won the Dame Sybil Thorndyke award for theatre sets. He soon found, however, that theatre was not for him.

"It doesn't have inner feelings," he says. "It's what someone offers you, it's your ideas on top of others. I admit, though, I was haunted by the theatre. Luckily, I woke up one morning and the spell was broken. I could be myself, concentrate just on painting."

This sense of enjoyment allows him to spend up to 16 hours a day in his Tel Aviv studio, where he works almost exclusively with oil: "I love oil. It has everything. Flexibility, it's full of color, light, you can handle it."

Kedar usually begins a painting with a pencil sketch or cartoon, often spending weeks on just these "until I find what I want in terms of composition, balance, shapes, forms, colors. Once I know what I want, I work fast."

The results are stark, surrealistic oils dominated by themes that recur over and over. The paintings are cleanly and meticulously composed and, despite his proclaimed aversion to theatre, very theatrical in that he has a repertory of stock characters and symbols that he can call upon to appear any time.

One of his passions is geometry. In painting after painting, disembodied faces are locked in prisons formed by connecting lines and unyielding space. But his penchant for this genre is markedly different from that of an artist like M.C. Escher.

"He is more interested in the geometrical side of things," comments Kedar. "I am more interested in the human side. Escher would deal with the environment itself. I deal with what is inside."

The need for peace is perhaps the strongest of Kedar's themes, brought out in "Recollections" and "When Time Passes," two of the many paintings that he has done in tribute to Israel's war dead.

Nor has Kedar been spared the tragedies of war.

"If I showed you my high school picture," he says, the bearded face turning sad, "there are hardly any of us still alive." His three closest friends were killed in the wars of 1948 and 1956 and this has left its mark; faces and flowers and other symbols have constantly appeared in groups of three for the last 20 years.

But along with the maudlin memories are symbols of redemption, consolation. "When Time Passes" for instance, includes two figures engaged in a symbolic act of love and fertility.

"I have an eagerness for love, to break this chain, to come to an ideal of love, pure love," says the artist.

Why then the geometrically enforced isolation that appears so frequently?

"In everyday life," he answers, "love has obstacles. You have to work around them . . . love should be the peak of the senses, we should see the world from a sensual view."

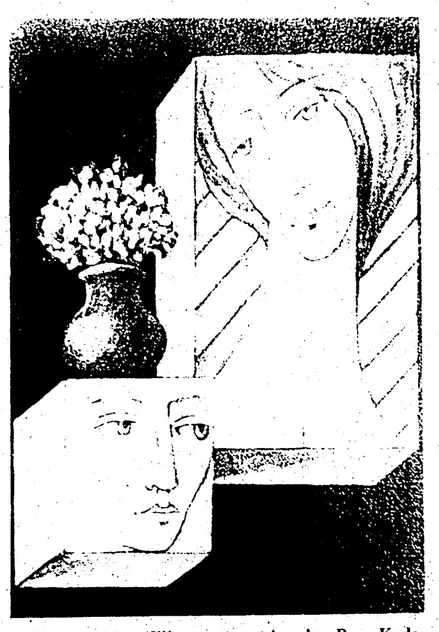
The same painting also includes a small television aerial — the need for better communication between isolated beings locked in by their four walls. Kedar believes Israelis must improve communications, not on a superficial level but between inner worlds and feelings, even if it must come from common grief. Tension, after all, is a uniting force.

Kedar believes that art, often considered a barometer of public sentiment in a quiet, humble place and paint." His seaside studio keeps him in constant touch with the greens and blues of the country — its nature and its moods — the colors which seem to dominate his work.

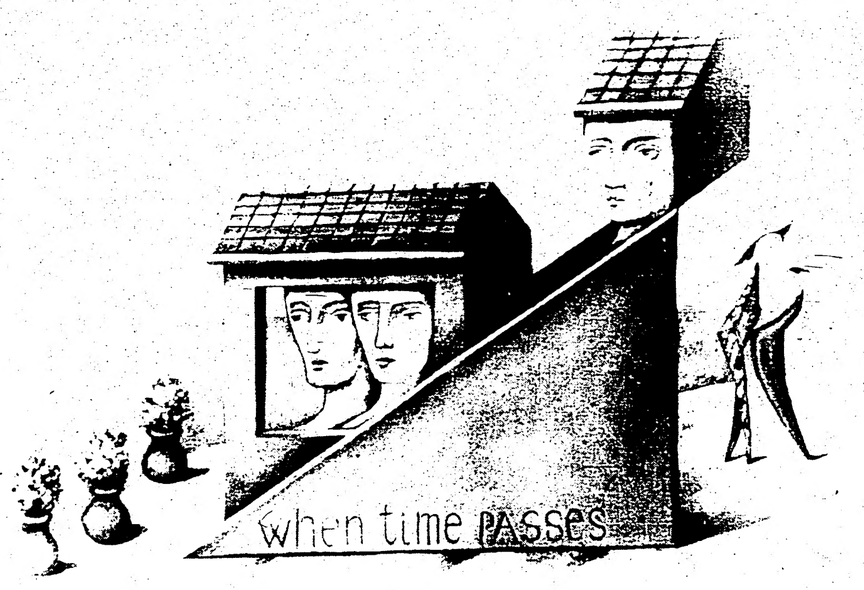
There is a show coming up in Israel and one in New York slated for 1980. He is also anxious to begin experimentation with soft pastels — "casting the softness against the iron spirit of the country" — when he gets home.

and mood, is flourishing in Israel as never before. "Israeli art today has everything — current, conceptual, naive. The young have a lot of innovation, which is interesting and welcome. It is very volcanic, strong currents in every movement of art."

As for his own future, he says that more than anything, "I would like to sit



"Mr. and Mrs. X" — a creation by Dan Kedar



"When Time Passes" is Israeli artist Dan Kedar's surrealistic commemoration to Israel's war dead.

Best wishes for a year of peace and serenity, health and happiness to our relatives, friends & clients and the people of Israel.

Cantor Marshall E. Reiss

Willie & Dorothy Gembicki & family

175 Waterloo Avenue

MAX & ANNA NUDELMAN
110 Kennard Avenue
Extend best wishes to our children, grandchildren, family and friends, for a very happy, healthy and peaceful holiday.

Holiday greetings to the Jewish community

Sydney Himel
455 Spadina Avenue
979–2155

MR. & MRS. FALEK BREDIN and son ROBERT
wish all their family and friends a year of life, health and happiness.
5739
Shalom Kol Israel

Mayer & Helene Goldflus

2 Arlstan Drive

Wish all their relatives and friends a peaceful, happy and healthy holiday.

Sam & Roz Wasser & Family

Wish their relatives, friends and neighbors a happy and healthy holiday.

Nathan & Heddy Rydel

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Pearl & Garth Drabinsky and Family

Mr. & Mrs. Morris Fishman

29 Lilywood Road

Wish their relatives, friends and neighbors a happy and healthy holiday.

Mr. & Mrs. Jack Ross and Family

10 Majestic Court

Wish their relatives, friends and neighbors a happy and healthy holiday.

DANNY, KATY, LISA and LORNE BRASS
extend best wishes
to our family and friends
for a happy, healthy and peaceful holiday.

Mr. Ben Freeman

To all my nephews, nieces, cousins, relatives, friends, the state of Israel, Hebrew Liberal Club and Eitz Chaim Talmud Torah, a happy, healthy and peaceful holiday.

Mr. & Mrs. Harry Cohen & Son
29 Regina Avenue
wish their family and friends
a happy and healthy New Year

Max & Cecilia Silverberg

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy and peaceful holiday.

Mr. & Mrs. David Goldsilver

Best wishes to our dear children, grandchildren, relatives and friends, members of the Bergen-Belson Association and Borochov Movement for a happy, healthy and peaceful holiday.

PHILIP AND ESTHER ISKOV
Wish all their relatives and friends
a healthy, happy and peaceful holiday.

Mrs. A. Richman & Eddie Richman
27 Forest Wood
Wish all their family and friends
a happy, healthy and peaceful holiday.

Wishing all our relatives and friends a very healthy and happy New Year and for all the years to come.

Sally and Bessie Mintz
Ida, Allen and Bradley Bargman

Morris & Bernice Reinstein

extend best wishes to our children and grandchildren, Machatonim, brothers & sisters & family, nieces & nephews & family, cousins & family, Rabbi Dr. David Monson & Cantor Ephraim Rosenberg of Beth Sholom Synagogue and all our friends, for a happy, healthy and peaceful holiday.

CANTOR H. JACOBS
6000 Bathurst Street
Wishes a happy holiday to his children and all relatives.

Special greetings to Rabbi Kelerman and all the Rabbis and Cantors. To the President, Vice-President and all Officers and Members of the Beth Emeth Bais Yehuda Synagogue. All Officers and Members of the Keltzer Society and Shul and all my friends and their families.

KTIVA VACHATIMA TOVAH

MORRIS & MOLLY NAIMAN
wish all their relatives, friends and Drildzer Landslite a happy, healthy holiday.
"Peace in Israel"
(In lieu of cards)

LOUIS & HELEN GULA
Corinne, Marilyn & Jay
87 Prue Avenue
wish their family and friends a happy, healthy and prosperous New Year.

Mrs. Annie Libman
wishes all her children, grandchildren, family and friends a most happy, healthy holiday.
"Peace in Israel and the world."

Leon & Charlotte Zeldin and Sons
extend best wishes to all the family and friends for a very happy, healthy and peaceful holiday.

Mr. & Mrs. S. Rosenbaum
121 Viewmount Avenue
wish all their relatives and friends a happy and healthy holiday.

MILT, FAGGIE, STACEY and NEIL SCHER
extend best wishes to our family and friends for a happy, healthy and peaceful holiday.

Moniek & Genia Prusznowski and children
wish all their relatives and friends
a happy, healthy and peaceful
holiday

The Apelowicz Family
Extend best wishes to our children, grandchildren, relatives and friends for a very happy, healthy and peaceful holiday.

לשנה טובה תכתבו
May The New Year
Hold Much Joy, Health and Happiness
For Our Relatives and Friends
MARIA and MAX REISBERG

Mr. & Mrs. David Igra and Son
105 Camborne Avenue
Wishing all our family and friends a happy and healthy holiday.

HOLIDAY GREETINGS FROM
Mr. & Mrs. Samuel Marcus & Family
35 RIDELLE AVENUE, TORONTO

Ben & Nora Weizenberg and Family
wish their children, relatives, Machatonim and friends
a happy, healthy and peaceful holiday.

Wishing all our family and friends a happy and healthy holiday.
Max, Myna & Carol Lazer
136 Palm Drive

Gordon and Judi Berger & Neil
wish their relatives and friends a happy and healthy holiday.

Mr. & Mrs. Leonard Berk
Cindy, Debbie, Laura-Ellen & Adam
wish their relatives and friends a happy and healthy holiday.

Mr. & Mrs. Frank Green
Janice, Marla and Elise
wish their relatives and friends a happy and healthy holiday.

Wishing all our family and friends a happy and healthy holiday.
Mr. & Mrs. David Beck and Family

Ricky, Harold & Linda Baker
wish their relatives and friends a happy and healthy holiday.

Ben & Ruth Redlich
Victor, Perry & Sam
wish their relatives and friends a happy and healthy holiday.

Mr. & Mrs. Morris Kerbel
Diane, Susan & Joel
wish their relatives and friends a happy and healthy holiday.

Wishing all our family and friends a happy and healthy holiday.
Mr. & Mrs. P. Balitsky and Jerry
47 Viewmount Avenue

Sam & Fanny Jakter
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

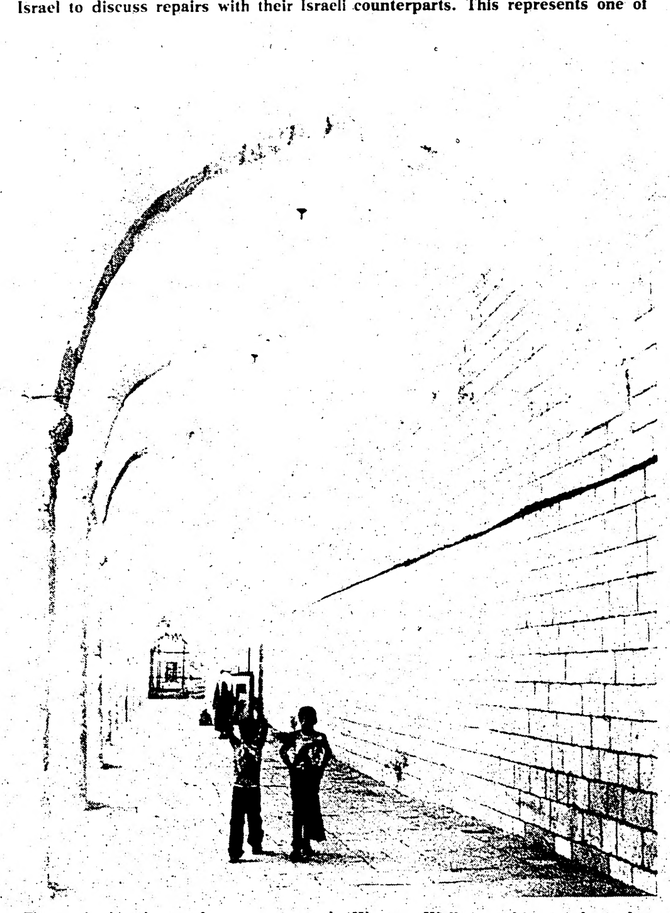
Norman & Bella Schiller
(Bartrer)
wish their relatives and friends a happy and healthy holiday.

ROSH HASHANA 5739

לשנה טובה תכתבו

ARAB MOSQUE TO BE REFURBISHED

The El Aksa mosque in Jerusalem, one of Islam's holiest sites, is to be refurbished by Israel in co-operation with Egypt. An Egyptian team of experts is now in Israel to discuss repairs with their Israeli counterparts. This represents one of the first times the two nations will co-operate on a project. The mosque was damaged in 1968 by a deranged Australian tourist who set fire to the venerable building. This set off an uproar throughout the Arab and Islamic world.



The vaulted archway of mosque, near the Western Wall, is architectural wonder.

Moslem faithful gather at El Aksa for prayers. Moslems pray five times daily.

Dr. & Mrs. Leslie Robicsek
Ari and Daniella
wish their relatives and friends a happy and healthy holiday

Mr. & Mrs. Max Moneta
wish their relatives and friends a happy and healthy holiday

Myer & Vera Price
Brian, Kevin & Andrea
wish their relatives and friends a happy and healthy holiday

Mr. & Mrs. Sam Stern
Anita and Lori
wish their relatives and friends a happy and healthy holiday

Abe & Sarah Wertman
wish their relatives and friends a happy and healthy holiday

Juda & Chana Stein
4350 Bathurst Street, Apt. 405
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday

Mr. & Mrs. P. Bornsreund
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday

Morris & Jean Spagat
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Mr. & Mrs. David Hecht
Linda, Paul & Carli
Rita & Howard
Wish their relatives, friends and neighbors a happy and healthy holiday

Max, Sabina & Lee Rosenbloom
30 Coreydale Court, Downsview
extend best wishes to all their relatives and friends for a happy holiday, and peace in Israel.

Maurice & Elise Benzacar
James, Raquel, Rita & Jack
wish their relatives and friends a happy and healthy holiday.

Wishing all my family and friends a happy and healthy holiday.
Abraham Ujazd
205 Hilda Avenue

MRS. L. KRIEGER
Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Mrs. B. Gnat
39 Clifton Avenue
Wishes her relatives, friends & neighbors a happy and healthy holiday.

NORBERT ROSEN
wishes his relatives and friends a happy and healthy holiday.

Lilly & Tom Cash and Family
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday

Mr. & Mrs. Sam Slavner
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday

Mr. & Mrs. Marshall Jubas
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel
Mr. & Mrs. Joseph Fialkov
Gerry, Howie & Janet

Best wishes for a year of peace and serenity, health and happiness to all our friends
Marilyn & Jack Koftman and Family

Joseph & Luba Kleinstein and Family
extend best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Henia & Siegfried Krieser
extend their best wishes to their relatives and friends for a happy and healthy holiday

Sonia & Bernard Waisberg
wish their children, relatives, friends and the Chenstochower Landsleit good health and happiness in the new year and always. Shalom.

Rita & Eddie Martenfeld
Mark and Marnie
wish all their family and friends a very happy and healthy holiday

Mr. & Mrs. Abraham Diamond
474 Glengarry Avenue
Wish their children, machatonim, relatives and friends a peaceful, happy and healthy holiday.

SIMON & RIFKA RUBIN
wish their family (in Canada and Israel) and friends a happy and healthy holiday
5739
Shalom Kol Israel

Ella & Benjamin Razmov
215 Arlington Avenue
Wishing all our family and friends a happy and healthy holiday.

Mrs. Vilma Martin
wishes her relatives and friends a happy and healthy holiday.

Best wishes to all our friends for a happy, healthy and peaceful holiday.
Eugene, Mara and Leon Katz

Mr. & Mrs. David Singer
Helen, John, Sharon, Stella & Esther
40 Warwick Avenue
Wish their relatives, friends and neighbors a happy and healthy holiday.

Mr. & Mrs. Ted Waxman
Mark, Aaron and Randy
83 Stonedene Boulevard
Wish their relatives, friends and neighbors a happy and healthy holiday.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Mr. & Mrs. Sam Kichler and Allen
100 Canyon Avenue, Apt. 707

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Mr. & Mrs. Irving Borenstein
103 Acton Avenue

Mr. & Mrs. Murray Rothblott and Bradley
Wish their relatives, friends and neighbors a happy and healthy holiday.

Mr. & Mrs. M. Pearl
Melvin and Jack
wish their relatives and friends a happy and healthy holiday.

Joe & Bluma Pomeranz
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Harry & Esther Casse
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Best wishes for a year of peace and serenity, health and happiness to our children, grandchildren, relatives and friends, Rabbi Doctor & Mrs. M. Burak & family, and all members of the Beth Jacob Congregation, and the people of Israel.
Mr. & Mrs. Robert Rosen
31 Brockington Cres.

לשנה טובה תכתבו

ROSH HASHANA 5739

Virulent anti-Semites in National Front

By PAUL ROSE

LONDON, Eng. —
In our democratic society, the Jew is a poisoned maggot feeding on a body in an advanced stage of decay, says John Tyndall, leader of the National Front.

The vast increase in obscene and strident anti-Semitic literature circulating in Britain, coincides with the efforts of the National Front to pose as a reasonable party of the right, orientated towards nationalism and the humane repatriation of colored immigrants. Interviewed on a recent radio program, Tyndall suggested that Jews had nothing to fear from it—so long as they were patriotic citizens, loyal only to Britain.

The unspoken suggestion, more explicit in the openly-Nazi propaganda of many of the Front's allies, is that Jews should keep their mouths shut if they value their skins. In any event, if the Front ever succeeded in its aims, its scapegoat mentality would make the Jewish community number two on its list for humane repatriation.

In this it differs from the openly-Nazi groups such as Column 88 or the British Movement, to whom Jews are still the first target. Unhappily for Tyndall and his henchmen, their past and recent pronouncements cannot be hidden any more than their photographs in Nazi-type uniforms. Moreover, the lessons of the 30s are not lost on Jewish defence bodies or other ethnic minorities who are painfully aware of the Front's true aims.

Like Mosley's British Union of Fascists before them, the violent nature of the Front is being concealed by a well-tried ploy. A march is held, headed by massed flags and drummers, gathering supporters from all over Britain and neo-Nazi organizations abroad, in areas where their very appearance is offensive, insulting, provocative and intimidating. Falling for the bait, some elements of the lunatic left, primarily the militant anti-Zionist Socialist Workers' Party, prove their socialist virility and political immaturity by engaging in battles with the police while the Front poses as the guardian of law and order. The police are obliged under the current law to ban or defend Front marches.

Superficially, the public face of the NF at recent local elections was a large Union Jack, and such slogans as "Let London Live" and "Britons First in Housing, Education and Welfare." "Stop Immigration" was the main message. Attacks on loans from "private international bankers" employ a euphemism frequently used to refer to the myth of international Jewish finance. The latter was one of the main planks of the **Mein Kampf** ideology which still dominates the thinking of some of the contributions to the Front's magazine, Spearhead.

The television image of a well-dressed, soft-spoken innocent, outraged at attacks on Front opponents, is a far cry from the young man whose obsession with German jackboots was even a joke among his friends. Far from being a Spike Milligan figure of fun, Tyndall should be taken seriously—although by no means as seriously as he takes himself. He can be subtle as well as frightening. He is the ideologist of a party which has been doing its best to divest itself of its Nazi origins to adapt to current conditions in Britain.

The Front also has to embrace large numbers who are far from being fascists and, therefore, one finds curious contradictions. Its ideology is best seen in the pages of Spearhead.

Its increasingly vicious anti-Semitism, recalling the days of a decade ago when Tyndall advocated "the elimination of this cancerous microbe in our midst," brackets the classic expression of anti-Semitism with hatred of blacks, fear of "mongrelization" and denigration of democracy itself: "As democracy allows droves of dark-skinned sub-racials into our country, the Jew directly takes advantage of their presence to propagate the line of racial-equality . . . race degeneration—there is only one master—Judah, the all-powerful."

Freedom is described as a "Jew-inspired illusion." Not so startling, therefore, that Tyndall, the would-be leader of a respectable political party attracting not insignificant electoral support, should in public deny the anti-Jewish neo-Nazi nature of his party, while ignoring unashamedly explicit anti-Jewish articles in Spearhead.

In particular, the issue of June 1974, which bore a remarkable resemblance in printing to the notorious pamphlet whitewashing Nazi Germany—"Did Six Million Really Die?"—underlines the way in which anti-Jewish sentiment seeps through its pages. It shows even in their inability to avoid every possible reference to persons of Jewish origin or even non-Jews designated as Jews, because it suits the paranoia of the Front mentality.

Thus, Martin Webster, the Front's national activities organizer, refers to "Yigael Gluckstein (an Israeli with an Israeli passport who operates under the name of Tony Cliff)" and goes on to write of "Red revolutionaries and their shadowy Zionist sponsors." Curiously, Cliff is violently anti-Zionist, although a Jew, but to Webster the terms are synonymous. That issue reprinted in full the text of a lecture by a notorious Australian anti-Semite, Eric Butler.

In an article entitled "The Plotters Behind the World Crisis," we get the old **Mein Kampf** mental acrobatics which manage to equate Bolshevism and capitalism: the Kremlin and Wall Street—as tools of some secret Jewish conspiracy, harking back to the protocols.

It is time to take off the kid gloves, and the Labor Party's recent political broadcast and the foundation of the Anti-Nazi League and the Student Conservatives Against Racialism are welcome signs that democrats are waking up to this evil in our midst.

Thus, the mind of Eric Butler propagated by Spearhead, tells us how the Bolshevik Revolution was financed by Jacob Schiff, of Huhn Loeb and Company, and Wall Street. The same group forced Britain to accept Zionism as the price of favoring the allies against Germany. Western support for Zionism in the Middle East could only favor the expansion of Soviet influence. . . . Stalin ensured that the Zionists had adequate military support to defeat the Arab forces.

Yet another anti-Semitic obsession is reflected in the almost farcical title of an article, "Alien Cruelty to British Animals"—the old anti-shechita prejudice propagated, not for the purpose of protecting animals, but for attacking Jews. The same people are the apologists for the mass slaughters of opponents of the Nazis and, of course, the Jews. Emotive words are employed—"the hideous, cruel and alien practice—shechita slaughter."

Perhaps the most remarkable publication in recent years was the edition of the NF's Britain First, devoted exclusively to the "Menace of Communism." This contained an entirely new slant as fascism and communism were bracketed together. It undoubtedly represented that short phase in the Front's history when a different ideological tendency was outmanoeuvring the ex-Nazi old guard. In the event, Tyndall and Webster emerged victorious after their initial setback.

Nevertheless, even this edition is obsessive in its concentration on Jews. It claims that some Jews were used as innocent dupes, drawn into the Communist Party in the 30s, and are making a great mistake in associating the patriotic and democratic National Front with the fascists and Nazis. Indeed, it goes further in stating to British workers that "the Communists themselves have taken on the role of the pre-war fascists as mercenary defenders of capitalism."

The paper asserts that "in an attempt to stir up British citizens of Jewish faith (a friendly way of putting it, for the NF) against the National Front, the Communists falsely accuse the NF of being anti-Semitic." It declares that Marx was as much a forerunner of Hitler as he was of Communism.

Richard Verrall, the up-and-coming, and perhaps cleverest, ideologist of the Front accepts the international finance conspiracy theory linked with Jews. That has been the cornerstone of ideological anti-Semitism for several decades, allowing all targets to be linked with Jewish dominance and giving Nazi propaganda a wide appeal to all classes.

The Front is anxious to show a patriotic, if pure white, face to the British public. The arm-bands, jack-boots and ideology that caused that war are kept for the hard-core members, whose other face is all too often concealed from the public and needs to be exposed.

Mr. Rose is a British M.P.

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Special precautions are being taken by the many globe-trotting Israelis

israel today

By NECHEMIA MEYERS

REHOVOT —

An Israeli going overseas takes special precautions these days.

Uncertain as to where Arab terrorists will strike next, he tries to avoid making himself a target. So he is likely to leave behind any overnight bag with a telltale Israeli place name or Hebrew writing on it, and is also apt to hide his distinctive blue passport inside a plain brown folder, almost as if it were a sordid pornographic brochure rather than a staid official document.

And when Israelis first arrive overseas, they may even try to avoid speaking Hebrew among themselves.

However, this extreme caution tends to evaporate if they reach an area like Scandinavia, where Arabs are few and the population friendly.

I certainly found this to be the case during my recent, three-week visit to Denmark, Norway and Sweden, in which, no matter how small the village or distant the fjord, there were always highly visible Israelis in evidence and Hebrew ringing in the air.

There is much to make the Israelis feel at home in Scandinavia. In Denmark and Norway particularly, they find great informality, reflected, for example, in the fact that Danish and Norwegian children are as Chutzpadik as their Sabra counterparts. No less familiar are the financial manipulations of tax-weary Nordic citizens.

In order to support their advanced social services, the Scandinavian governments levy heavy taxes, which on middle-class incomes of $15,000 a year are likely to average some 50%. At the same time, cigarettes cost twice as much and automobiles three times as much as they do in the U.S. So it is not immediately clear how the Danes, Norwegians and Swedes manage to maintain their manifestly high standard of living.

But once a Scandinavian has had a few glasses of beer, he will let you in on the secret.

In a different sphere, the Israeli also finds yet another familiar phenomenon, something that might be called "Scandinavian Zionism."

This year Norway, Sweden and Denmark are flooded with Americans of Scandinavian origin who, like Jews visiting Israel, are overcome with emotion when they finally reach their "homeland." Of course, no one suggests that it is their duty to remain, so there are no arguments about "aliya."

On the contrary, those who stayed behind take pride in the achievements of their American cousins. In Stockholm, for example, I saw an extensive exhibition devoted to Swedish-Americans, culminating naturally with photographs of those who had become famous generals, astronauts and Nobel laureates.

Thought church was synagogue

The one thing that an Israeli is unlikely to find in Scandinavia are places of Jewish interest, except perhaps for the Resistance museums in Copenhagen and Oslo, where the fate of local Jews during the Holocaust is briefly recalled.

Of course, if he looks hard enough, an Israeli may be able to discover a synagogue—or something that looks like one.

And indeed on a Sabbath eve in Copenhagen, when my wife and I decided to attend services, we went to a large building we assumed was a synagogue, as we had seen a Hebrew inscription across its entrance as we passed by on a bus. Only when we actually walked up to it did we see the cross on top and realize that it was a church. Later on we discovered that many old Scandinavian churches feature such inscriptions, with the name of God in Hebrew letters being a particular favorite.

Middle East keeps intruding

Yet even while touring peaceful churches, museums and fjords, the turbulent Middle East kept intruding.

This happened in Stockholm when news came through about a bomb that had gone off in a Tel Aviv market, killing a few Israelis and wounding a few dozen more. The report didn't interest the Swedes, but it prompted us to immediately call home in order to be certain our children, left behind with their grandmother, hadn't by chance been visiting that Tel Aviv market when the bomb exploded.

It was only after we had ordered the call in the lobby of a hotel that we noticed a half-dozen, rather dark-skinned men who were sitting nearby.

Was it Arabic, we wondered, they were speaking?

And if so, had they heard us order a call to Israel?

Those thoughts and even more sombre ones went racing through our heads as we spoke to our children (who had been in Tel Aviv, but not near the market) and then hurried out of the hotel (looking behind to see if we were being followed).

We weren't followed and perhaps they weren't even Arabs. But that incident brought us back to Middle East realities even before we had boarded a plane which took us back to Israel.

This illustration comes from the pages of the Conradin Bible, 13th century, southern Italy. It shows Elkannah and his two wives, Hannah and Penina. Hannah was childless. She promised the Almighty her child would serve Him, and on Rosh Hashana she gave birth to Prophet Samuel. This portion of the Bible is read on Rosh Hashana because of its emphasis on the power of prayer and destiny.

Controversy is seen over new Jesus trial film

By JENIVA BERGER

The Jesus Trial. The very sound of it conjures up shades of grey and black. It has a hard ring—a historical knell. The title is enigmatic. It is not about the trial of Jesus Christ, but about the 2,000-year-old 'trial' of the Jews accused of the death of Christ.

When the four-part television series, **The Jesus Trial**, is premiered on TV Ontario starting Nov. 5, it is bound to, in the words of one OECA spokesman; "raise controversy and consciousness." If the two share an equal billing, it will undoubtedly please the show's director-producer, Tad Jaworski, who has an unparallelled passion in his work to dessicate intolerance in its many forms. That it may cause more controversy than raise consciousness is simply a fact of 20th century viewing appetites. The learning syndrome seems far less appreciable than the compulsion to be emotionally rankled.

Whatever the outcome, **The Jesus Trial** will come to the air with almost as much electricity attending it as the true story on which it is based. Jaworski and TV Ontario have been measuring and analyzing reaction to it via selected screenings for several weeks now, and reaction has been explosive, ranging from out and out praise to cries of condemnation and indignation. It resulted in one incident in which, Jaworski, a Polish Jew who came through the Holocaust, called a well-known figure in the Toronto Jewish community, 'chairman of the Judenrat.' "He said the theme was 'irrelevant,' " said Jaworski, still incensed over the accusation. "It's the old Auschwitz position. Don't rock the boat."

The idea to film **The Jesus Trial** was born back in 1974 when Jaworski came across a short item in Time magazine which described a libel trial of international note in Troyes, France (It was known then as The Jesus Trial.) concerning Jacques Isorni, lawyer and author of the book, **Le Vrai Proces de Jesus**, and the Abbe Georges de Nantes, a priest and publisher of the magazine, Catholic Counter-Reformation in the XXth Century. Isorni, in his book, focused on the trial of Jesus as a trial of a man by other men. His sole purpose being, "to arrive at the truth and to clear the Jewish people of this collective accusation."

Attacked by de Nantes as a "perverter of the truth, an Israeli agent, and a renegade from Christianity," Isorni laid charges. The final verdict fired Jaworski to turn the actual trial into a film. The court awarded Maitre Jacques Isorni damages of one franc against the Abbe George de Nantes, supporting Isorni's contention in the book that it was the Romans and not the Jews who had been responsible for the crucifixion of Christ.

Within a week, Jaworski had prepared a rough outline of the project, a television docu-drama which was to centre around a re-staging of the courtroom debate with Isorni and de Nantes. Later, in collaboration with Andrew Brycht, Jaworski co-authored the script based on newspaper reports, interviews, and courtroom documents of the original Jesus Trial. From the start, Jaworski realized that because the actors would be limited in their movement, they would need a special format to bring theatrical life to the trial transcripts. He decided on using a Brechtian style 'symbolic' set, a multi-levelled courtroom floor to add dimension to the drama, and a host-narrator to tie the various segments, consisting of dramatization and film clips, together.

Jaworski approached Christopher Plummer with the part of the host. At first, Plummer refused, but Jaworski convinced him to accept the role. Plummer can be credited with turning in a superlative performance, as do the other stars, Douglas Campbell as Isorni, Robin Gammell as de Nantes, and Joseph Shaw as the Judge.

* * * * *

The actual Jesus trial between Isorni and de Nantes in Troyes lasted for several months. The production time for **The Jesus Trial** lasted two years. After he concluded a production deal with Ron Keast, a former divinity student and now general manager of programming and production at TV Ontario, Jaworski began assembling his cast, crew, and location sites for the start of the production. Within the two years he traveled to Israel, Rome, Mexico, England, and New York. **The Jesus Trial** uses actual footage of the Passion Festival at Istapalapa, Mexico. After two trips, one for assessing and one for shooting, Jaworski gained the sanction of the Mexican authorities and the National Tourist Council, though it took far more convincing to engage the help of the townspeople, especially the leading actors—average village workers—who were embittered over a recent film which adversely presented the Passion Festival.

The first look at the Festival was fraught with mishaps; a severe rainstorm marred the schedule, spectators, who numbered over one million, were injured in the crush, and the actor portraying Jesus was so overcome with the ordeal that he was not able to finish the performance. Jaworski persevered. He had chosen the 140-year-old Ixtapalapa Passion Festival over the one at Oberammergau in West Germany because he felt it was more compelling.

The Passion play has been intercut through **The Jesus Trial**, used as a focal point for the scholars who review the contemporary and historical knowledge of certain leading figures in the actual trial of Jesus Christ, and as a biting reference to the docu-drama's searing question, 'Who killed Jesus Christ?'

Also intercut in the film is footage from the Holocaust and the arguments of 17 Christian and Jewish scholars. "The cream of biblical scholars from around the world," says Jaworski, "who are in confrontation with themselves. Whatever is said in the film is said by them. I'm only the conductor."

Conducting the likes of Prof. Gregory Baum, Northrop Frye, Irving Layton, the Rev. Paul Moore Jr., Prof. Emil Fackenheim, and Gunther Plaut, amongst others, is no mean task.

Recently, Prof. Baum has taken a harsh stand toward the film after lending his support and advice throughout the production stages, while Rabbi Jordan Pearlson, in a newspaper story, angrily denounced the film, saying it was likely to "reinforce the religious bigot."

Jaworski is well aware of the protests and maintains there were always those that "had reservations. This is normal," but that "more rabbis and clergymen have respected the film than have not." He emphasizes the full support that Rev. Paul Moore Jr., Episcopal bishop of New York has shown for him and the film. As for Baum, Jaworski says that he has succumbed to "tremendous political pressure. But he was still my shadow consultant and cannot divorce himself from the film."

* * * * *

Jaworski is a tall, bearded, burly man who is never at a loss for words, and his words, inflected with a soft, thick Polish accent, have a nervous hyper-kinetic bounce to them which keeps you alerted to their significance.

A pioneer in the use of cine-verite in his native Poland, Jaworski had a wealth of impressive film credits and international awards during the 60s before he was deprived of his Polish citizenship and dismissed from all his posts because of persecution from the Polish authorities. Since then, he has worked with the CBC, TVO and private film companies in Toronto as a producer/director, winning an Etrog in 1972 for the documentary, **Selling Out**, and an Oscar nomination the following year for the same film.

Talk to Jaworski for any amount of time about his film work and inevitably the subject of intolerance surfaces. (D.W. Griffiths' film **Intolerance** bears some similarity to **The Jesus Trial**.)

"I got through quite extreme intolerance," says Jaworski. "You'll find most of my significant films deal with this problem. My unfortunate generation brought me to the stage of intolerance. I was the object of intolerance when I left Poland."

Though **The Jesus Trial** touches on a very specific incident, the trial at Troyes and the persecution of the Jews through the centuries, Jaworski claims "the film is a wider spectrum. We talk about Lebanon—the Christians and the Moslems dying for no reason. You can't say that anti-Semitism began with Jesus. Jesus was used. For 2,000 years, you did have all these problems—the blacks in Russia, Spain, France, Germany. It became a paradox. People don't realize that Jesus was born, raised, and died a Jew. He became a central figure in the Christian religion and at the same time a source of misery for the Jews."

To illustrate contemporary feelings, Jaworski and crew approached a wide assortment of people on the street to ask them, 'Who killed Jesus?' "Most of them," reports Jaworski, "answered that the Jews did. It means something. You can't change these kind of sentiments."

Jaworski is not particularly worried about masses of people being adversely influenced by the film. He feels that the film has strong educational value. "Our viewer," he says, "is not the one who is watching **Bonanza** or **The Streets of San Francisco**. The film is for people who want to think. For many of the people who attended our special screenings, **The Jesus Trial** raised questions for them that they never had.

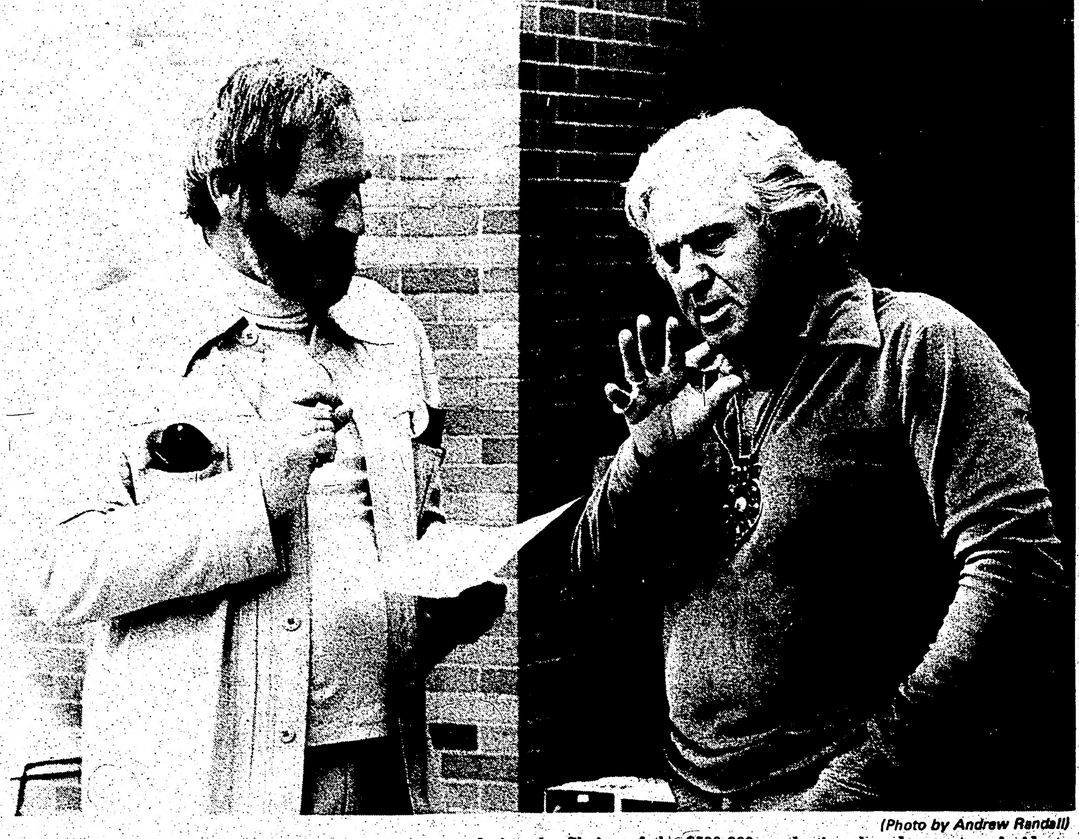
"This is the first time in this kind of cinema that the problem has been taken up with frankness and honesty. We attack certain elements in the Christian church which perpetuates anti-Semitism around the world.

"This is not a religious series. I'm not saying that the church was responsible—the individuals were and they were not pagans. I am not saying we should not forgive. We should not forget. You can find anti-Semitism in Canada today. This series is a drama of fact. It happened just recently. It's still there. It exists and it's coming like a volcano."

Jeniva Berger, a freelance writer, contributes theatre reviews to The Canadian Jewish News.

(Photo by Andrew Randall)

Actor John Bethune portrays one of the characters in the controversial TV Ontario film, "The Jesus Trial", due to be aired soon.



(Photo by Andrew Randall)

Producer Tad Jaworski (left) consults poet Irving Layton during the filming of the $500,000 production, based on a true incident.

Organizations and People

Black converts find fresh set of problems with white Jews

By MARC SILVER
and DAVID SZONYI

NEW YORK —

When Baptist minister Robert Coleman approached three rabbis and told them he wanted to convert to Judaism, one of the rabbis began pacing the room exclaiming, "Shvartze meshugena!" (crazy blackman). Coleman wasn't dissuaded; he is today an Orthodox Jew who wears a yarmulke and tzitzes, prays daily, and keeps kosher. But the charge of "shvartze meshugena" has continued to haunt him— a symptom of the racist attitude he senses from much of the white Jewish community. An example of this attitude can be seen in the story of the yeshiva he heads, Zikron Rabbi Meskin Yeshiva, in Flatbush. The only predominantly black yeshiva in North America, it had to close down this June because of lack of funds. Coleman, who is now ordained rabbi and uses the Hebrew name Abraham, claims the organized Jewish community wasn't interested in helping his school.

Rabbi Coleman's remarkable decision to convert was sparked by his growing disillusionment with Christianity's emphasis on miracles and afterlife. The ideas of the virgin birth, crucifixion and resurrection of Jesus raised questions in his mind. He did a great deal of reading and eventually became interested in Judaism. In 1962, he finally completed his conversion. After attending three yeshivot, he received smicha (rabbinical ordination) from the renowned Knesseth Ha-Rabbonim, in New York. Among the rabbis giving Coleman smicha was Moshe Feinstein, one of the most revered Orthodox leaders and teachers. To this day, Coleman abides by Rabbi Feinstein's rulings in matters of halacha (Jewish law).

Coleman makes his home in Crown Heights, a section of Brooklyn heavily populated with Lubavitch Chassidim. He himself is not a Lubavitcher, although he has davened (prayed) with the sect. "I always leaned towards the Satmar rebbe," he adds. Satmar is another Chasidic sect which is at odds with Lubavitch. "I have a personal relationship with the Satmar rebbe." One Shabbat, Coleman dresses in garb similar to that of the Satmars: a round, wide fur hat, called a streiml, and a long brocade coat. With his high, smooth forehead and dignified, somemn look, he cuts quite a figure in his regal Shabbat costume. Seeing a black man in the clothes, one is inclined to do a double take, except that Coleman wears them so naturally he seems to have been born into Orthodox Judaism.

There are an estimated 30,000 black Jews in America (and another 30,000 black Hebrew Christians). Of these, Coleman believes that between 500 and 800 are halachically-committed as he is, with more than 80 % of them in the New York area.

It is these Jews he sought to serve with his yeshiva. "Their social problems are different from the Jewish community at large," he explains. "There is some resistance to them in the yeshiva world, especially among teen-agers. And the traditional yeshiva isn't really able to deal with black youngsters, who have a dual culture." There are black students who "make it" in traditional European-style yeshivot, Coleman admitted, but "these are tokens— we're talking about numbers." Around 100 black teenagers, in Flatbush alone, would attend a yeshiva for black Jews if one existed that could accommodate them all, Coleman thinks. Because there is not such school, many black Jews may be "lost" to Judaism, in his opinion. His yeshiva, which opened three years ago, had 22 students this past year, age 14 and older. Its curiculum was fairly standard, consisting of Hebrew, Torah, and Talmud. One difference from other yeshivot was a course on the Falashas (black Jews of Ethiopia) and the black Jews of India. Also, Coleman says that his yeshiva promoted the view that "non-Jews are also human beings with whom we have to learn to live" in contrast to the "anti-goy feeling" which prevails at certain yeshivot.

The organized Jewish community did little to help the yeshiva survive, Rabbi Coleman alleges. Torah Umesorah, a national day school organization, lent the school $2,000 but that wasn't enough to keep the school solvent, Coleman said. He cites three reasons for the failure of the community to help his school: the Jewish community at large doesn't realize that a distinct black Jewish population exists with its own problems and needs; liberal Jewish leaders, with their ideal of integration, are embarrassed at the thought of a black yeshiva; and simple racism among Jews who are more tolerant of Syrian, Yemenite, and other Jewish ethnic sub-groups.

Coleman is aware of criticism. "I suppose credibility is one of the hardest things," he said, "the Jewish community is suspicious. Things that could occur in the life of any other Jew—a divorce, for example—if it occurs in the life of a black Jew, it is looked upon as part of their blackness. And you can say there are a few yeshivot which produce A-caliber students, while many others are hard put to do that."

Asked how relations between black Jews and white Jews might be improved, Coleman suggested the creation of a Beth Din (rabbinic court) to deal with the problem of conversion. At present, many black Jews who desire to convert cannot find a rabbi willing to accept them for conversion classes; others cannot afford the sometimes stiff (up to $300) conversion fees. In addition, Coleman emphasized the need to educate American Jews about the black Jewish community.

A faint trace of bitterness sounds in Coleman's voice as he discusses the criticism leveled against him. This bitterness may have something to do with the prospectus he has drawn up for the next stage of his life.

"I have made all the necessary preparations to leave for Israel to make aliyah," he commented. "The chances of starting the yeshiva again depend on whether I can direct it from Israel. I guess the children from the yeshiva will go to public schools this fall."

(Baltimore Jewish Times)

(Leo Hausman photo)

UIA Ontario Region Chairman Alex Serota will hand out these plaques to UIA chairmen between Oct. 7-8, when regional officers meet at the Inn on the Park Hotel.

Brass menora's the prize for UIA campaign leaders

TORONTO —

U.I.A. campaign chairmen in the Ontario Region will be recognized at the annual Ontario region leadership seminar at the Inn on the Park, over the Thanksgiving Day weekend, Oct. 7-8, with the presentation of leadership awards.

The specially designed award from Israel, is a three-dimensional brass menora with the official 30th anniversary symbol as part of the menora's base. It is mounted on a blue velvet backing and should be a treasured momento, said Alex Serota, Ontario Region U.I.A. chairman, who will make the presentations.

"Our chairmen do not do the tremendous job they have been doing because they expect these kind of awards," said Serota. "They are doing what they do out of a deep feeling of commitment to Israel and to Jewish continuity and survival. It is only fitting, however, that their special efforts should be recognized through this tangible expression of our appreciation."

President's message

In this new year 5739 let us turn our thoughts and deeds towards the attainment of the two supreme objectives of the Jewish people in our time:

Strengthening Jewishness everywhere, above all through education. Strengthening Israel, above all through aliya.

It is our central task now to advance in determination and dedication on these roads of life.

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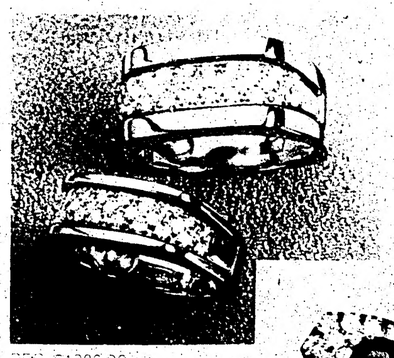
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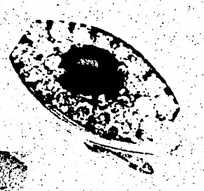

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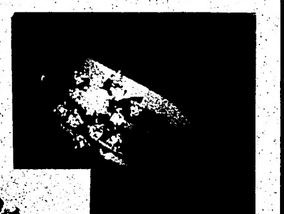
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If drilling for oil yields water, that's quite OK by Israel, too

BEERSHEBA —

A recent occurence in the Negev tells a great deal about Israel's agriculture in its 30th anniversary year. Some months ago, in the course of drilling for oil near Beersheba, an Israeli exploration crew discovered a rather large pool of water several hundred meters underground.

A Canadian drilling crew in the same circumstance would depart in frustration. But in Israel, water is almost as precious as the proverbial liquid gold. So when the oil crew pulled out, Israeli agricultural scientists, operating in part with funds provided by Israel Bonds, moved in.

It was they who discovered the extent of the find—200 billion cubic meters of water dating back from the ice age, enough water to supply Israel's total water needs at present rates for 100 years to come! But it was brackish, about half as saline as sea water, and deep underground. What to do with it?

From past experience, Israeli agronomists had learned that some plants can thrive in brackish water; they have themselves produced a number of new varieties that can do so. As a result, some of the underground water found in the Negev is already being used economically to grow cotton, tomatoes and avocados, for example.

In the search for more widespread use of the underground water, Israeli agronomists are focusing on two trees which have a taste for salt. One is the pistachio, and the other a little-known tree called the jujube.

Generations of Canadian moviegoers may remember the chewy candies sold at movie counters as jujubes. But the jujube tree has a broader potential. It produces a gum which is widely used as a base for cosmetics. This could become a new commercial crop for Israeli agriculture.

In a way, the story of the underground water discovery and the plans to use it dramatizes what has been happening to Israel's agriculture in the years since the Jewish state was proclaimed. Because Israel's land resources are sparse and its water resources even more scarce, major efforts have been made on making the most of what exists.

Science and infinite care —backed by investment funds derived from the annual sale of Israel Bonds —have boosted Israel's agricultural production from $73 million in 1948 to $1.1 billion in 1977, an increase of 15 times over. The investment funds for this astounding growth, as for the other aspects of Israel's economic development, are the core of the Israel Bond program.

Israel Bond campaigns have raised $3.85 billion since the inception of the program in 1951 for the expansion of the economy's infrastructure, in which agriculture plays a major role. Israel Bond dollars also are channeled towards roads, communications, irrigation, electric power, transport, and other facilities to promote successful growth in commerce, industry, trade and jobs for immigrants from around the globe.

Today, as Israel looks for a new spurt of production for export, it does so with full confidence in its agriculturists. It was Israeli scientists who developed the technique of drip irrigation from perforated plastic pipes. This brought precious water to the roots of every growing plant instead of wasting it through sprinkling into the air.

To keep the moisture in the soil, they covered the ground with plastic sheeting. Where that method was not applicable, Israel's agriculturists have turned to painting cotton, beets and melon leaves with a koalin-base paint to retard the evaporation of water.

The net result is that 80% of Israel's irrigation water penetrates the soil, compared to 50% in the U.S. and 25% in India. Israel's agriculture is clearly ahead of the field in preserving available water for use.

Every aspect of Israel's agricultural development, and not only water supply, has been handled with the same scientific care. Among the new plant varieties developed to accomodate to special environmental conditions is the Arava tomato, a succulent red fruit which gained great popularity on the English market. The saltier the water that nourishes it, the sweeter the tomato grows. New strains of avocados, which grow well when supplied with relatively saline water, have also been developed. As overseas requests for these fruits grew, Israel's scientists managed to breed varieties which ripen at different times, thus lengthening the harvest season.

Today, Israel's agriculture, supported by Israel Bond investments, provides 75% of the nation's food needs, while engaging only 6% of the country's work force. Actually, Israel's agriculture could provide the other 25% as well; in effect it does, because its agricultural exports offset the food imports in value. Jaffa oranges appear on virtually every table in Western Europe. Israeli avocados, melons, tomatoes, strawberries are a staple on the world market. Israel even sends tulips to Holland.

These irrigation pipes in a Negev settlement mean the difference between dry and wet fields. Israel Bonds has aided agricultural effort.

Manufacturer, philanthropist dies at age 98

TORONTO —

A link with the past was broken last week with the death of David Dunkelman at the age of 98. Ardent Zionist, philanthropist and community leader, he built a clothing empire that stretched across Canada.

David Dunkelman

His was the story of rags to riches, from a humble beginning as a poor immigrant's son to the pinnacle of success as Canada's "Henry Ford of the clothing business," as a newspaper article described him. He was chairman of the board of Tip Top Tailors Ltd. and for many years was a leading figure of Associated Clothing Manufacturers, and a director of University Investments Ltd. and Colonial Finance Corp.

Rose Dunkelman, his wife, was his constant support in his numerous community and Israel interests and became in her own right a leading figure in furthering Jewish interests. She died in 1949.

The nation-wide chain of clothing stores was sold to Dylex Ltd., 11 years ago. It had its beginning with a single, small store on Adelaide Street in 1911. Dunkelman's introduction to the business had come earlier. His father Eli had opened a small buttonhole plant and young David was his assistant. The young man was seized with the idea of adapting the assembly-line process to the making of men's suits and it was this philosophy that brought success and wealth.

Dunkleman served the Jewish community as a director of the Jewish Home for the Aged and Baycrest Hospital, as one of the founders of the North Toronto YMHA, and as a founder and supporter of the Associated Hebrew Schools of Toronto. His philanthropy involved the Primrose Club, the B'nai B'rith, the B'nai Zion, Mount Sinai Lodge, and Canadian Friends of Hebrew University.

A lifelong Zionist, he contributed to Israel's Jewish community from as far back as the Mandate days. He was one of the founders of a village there that came to be known as Gan Chaim. For more than 50 years, he was one of the leaders of the Zionist Organization of Canada.

He leaves two sons; Ben and Ernest; two daughters, Mrs. Ronny Gladstone, and Mrs. Zelda Wilner; and a sister, Mrs. Molly James.

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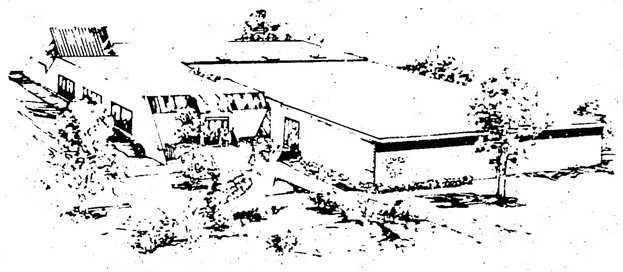

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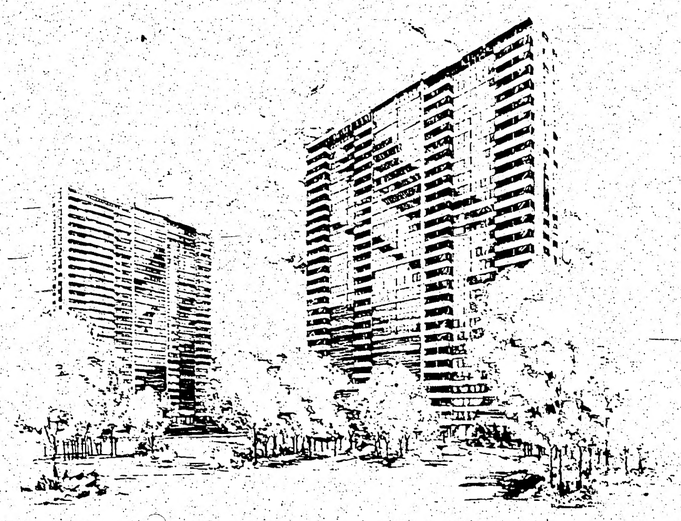

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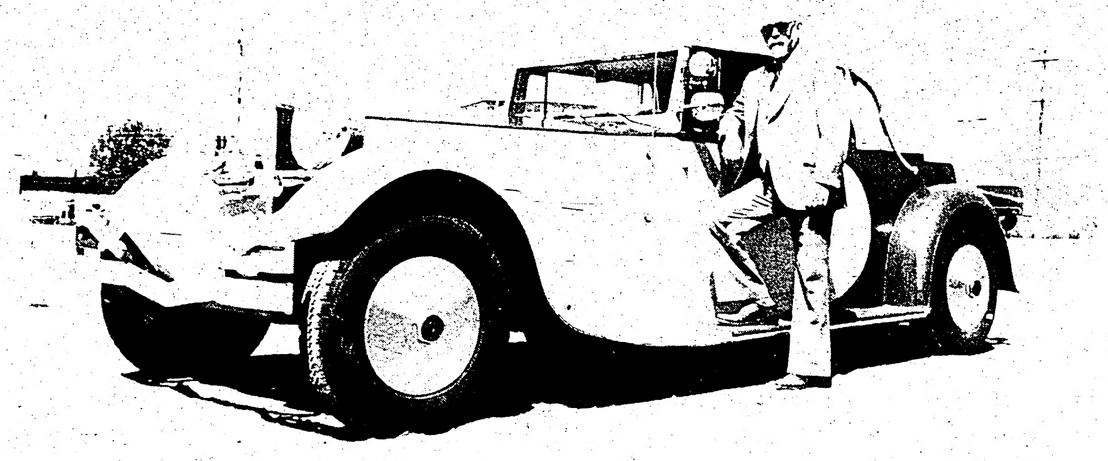

(Dvorah Kadish photo)

Designer Hy Edelstein stands proudly beside the Renaissance, the sleek, old-fashioned car the Montrealer conceived and created.

A new automobile designed in Canada brings the colorful 1930s into the 1970s

By JANICE ARNOLD

MONTREAL — The Renaissance is the kind of magnificent machine that makes small boys and grown men alike coo with awe as they take in its beauty.

People usually guess that this automobile was built in 1934, maybe '35, and look surprised when its creator, Hy Edelstein, simply says "No, 1977."

Edelstein, a 47-year-old industrial designer created ("not invented") The Renaissance, a four-passenger luxury touring car, that combines all the elegance of an early '30s automobile with every comfort of today's cars in driveability and maintenance. The Renaissance is also built to last—with a road life expectancy of 600,000-800,000 miles.

While the Renaissance is reminiscent of the big cars of that era it is not modelled after any single one but rather is a synthesis of those features that made the cars of the '30s what they were—the long, sweeping front fenders, the wide running boards, the oversize wheels and headlights, the squared off grate, the spare tire in back, the heavy steel maroon and cream body, the supple leather and velvet interior, even the authentic sound of the horn.

And that's not all. The Renaissance also boasts power steering and power brakes, air-conditioning, rear window de-mister, electric-controlled windows, bucket seats, AM/FM radio with eight-track player and four speakers, automatic transmission, and the list goes on.

The creation of The Renaissance is a life-time dream come true for Edelstein, a native of Montreal who now lives in St. Saveur.

"Since childhood I had always admired and coveted the great big cars of the '30s—the Buggatis, the Packards, the Rolls-Royces.

"I always felt they had a certain majesty that disappeared with them and was never revived—the height, the length, in short, the bigness, inspired respect. I never forgot them," Edelstein, an impressive figure himself with his Yul Brynner hairstyle, white goatee, sun specs and three-piece suit.

By the time Edelstein had reached his early 30s he decided he would become the owner of one of those cars and bought a British-made grand touring car of the '30s.

"To look at it was a joy; to drive it was a horror; to maintain it was a misery," Edelstein remembered.

Although "they said it would be impossible," that experience motivated him to design a car with same panache but none of the problems. Others have had similar ideas, but according to Edelstein, none have paid the same attention.

"To try and copy one of the models of the '30s would have been an insult to the great cars," said Edelstein. "We have chosen to create a new classic."

The Renaissance is mounted on the frame of a 3/4-ton truck and has truck wheels with specially-made steel-belted radial tires. The body is of 18-guage steel and the bumpers of cold-rolled steel, a solidness unheard of in the automobiles coming off the assembly lines today.

The Renaissance is a heavy vehicle (weighing almost 2 1/2 tons) but can still get up to 85 mph on the straightaway and an average of 13.75 miles to the gallon.

"This is not just a pretty toy you take out on nice days.

The Renaissance can be yours for $52,500 U.S. funds—less than Rolls and what is more it can be serviced by any Ford Motor outlet, Edelstein pointed out. There have already been several interested parties from around the world and the first Renaissances for sale will be ready by next spring.

The Renaissance took several years to design and, because it is completely hand-built, took 10,000 work hours to complete by October, 1977.

It has since been shown at the prestigious London Earlscourt Motor Fair, the Montreal Auto Show at Place Bonaventure and the Toronto car show.

The Renaissance was the centrefold of the July issue of Esquire magazine.

Edelstein's manufacturing company, Le Vicompte Classic Coachbuilders, Inc., can only produce 12 Renaissances a year because of the meticulous craftsmanship that goes into each vehicle which can be customized "like a suit of clothes, tailored to you."

Anti-boycott legislation

Bill 112 gets 2nd reading

TORONTO — Ontario's anti-boycott bill, the Discriminatory Business Practices Act, has passed second reading and is now before a committee for clause-by-clause debate.

Bill 112 would outlaw discrimination in business on the basis of race, creed, color, nationality, ancestry, place of origin or geographical location. Attorney-General Roy McMurtry is guiding the bill through the Legislature.

Individuals convicted under the provisions of the bill—introduced by Premier William Davis last year following his first trip to Israel—are liable to a fine up to $5,000.

Corporations could receive a maximum penalty of $50,000 and be disqualified from receiving a government contract for five years. The bill's provisions also stipulate that names of firms complying with the boycott will be made public.

Meanwhile, the Canada-Israel Committee, in a brief to the committee, suggested an amendment to Bill 112 to make it illegal for anyone to refuse to do business with another person because the name of that second person is on the Arab blacklist.

The CIC argued the proposed law would not damage Canada's trade with the Arab countries. It noted the United States, which has passed tough anti-boycott legislation, has recorded significant increases in export trade to the Arab states.

The lobbying group said the Arab boycott "represents a compulsory and extra-territorial application of foreign law and regulation in Canada and Ontario, usurping the sovereign authority of this country and province, and attempting to replace it by that of a foreign state."

Arab-Canadian groups told the committee the bill was a vote-getting ploy on the part of the Conservative government. "The entire bill is a fabrication designed to please a certain sector of the electorate," Mohammed Qaadri of the Arab-Canada Chamber of Commerce remarked.

It "would not only be a self-inflicted wound for Ontarians, but a red flag for the Arabs. They will take it as a destructive act of hostility and discrimination."

Victor Byne, of the Canada-Palestine Committee, observed: "Canada needs the Arab states much more than the Arab states need Canada." He warned that millions of dollars worth of business would be lost if the bill became law.

Centenary of Polish hero's death commemorated by issue of stamp

stamps

By CHAIM YEHUDA

On July 13, 1978, West Germany issued a single stamp marking the birth centenary of Janosz Korczak. This stamp for 90pf. is green against a silver background. Previously, Israel issued a single in memory of Dr. Korczak and Poland released a set of six stamps. Both of these marked the 20th anniversary of his death in 1964.

Dr. Korczak is remembered for his martyrdom in 1942 because he would not abandon his orphans when the Nazis sent them to their deaths, refusing a last-minute offer of his own freedom. He had been director of a Jewish orphanage in Warsaw since 1911 and was noted for his progressive methods.

Janosz Korczak (Henry Goldszmidt, 1878-1942) was a distinguished author, educator and social worker, who graduated as a physician and was deeply concerned about the plight of poor and underprivileged children. The Polish authorities eventually recognized his methods and requested his assistance in establishing a non-Jewish orphanage along similar lines to the Jewish one.

These stamps were printed by the government printers using the photogravure process in sheets of 15 with five tabs. They should be easy to obtain and cost less than $1.50 mint with tabs—a most appropriate gift for the New Year for a new collector.

Want embassy moved

NEW ORLEANS — The Canadian delegation attending an international B'nai B'rith convention in New Orleans has wired Prime Minister Trudeau, urging the government to transfer the Canadian embassy from Tel Aviv to Jerusalem, "the legitimate and hereditary capital city of the state of Israel." This transfer would be in keeping with "the new spirit of Camp David."

The telegram was signed by Hy Lampert, president, Canadian B'nai B'rith; Frank Dimant, executive vice-president; Mrs. Adele Liederman, president, B'nai B'rith Women of Canada; and Mrs. Mollye Nisker, executive director, B'nai B'rith Women.

Vigilance is urged

TORONTO — The Jewish War Veterans of Canada has adopted several resolutions on neo-Nazism and terrorism and sent then to Prime Minister Trudeau for consideration. The group asked the government to be vigilant in:

— refraining from legitimizing, through registration, parties of a neo-Nazi nature, whether on federal or provincial levels;

— ensuring that persons with terrorist records are not admitted to Canada to pursue their anti-human ends;

— seeking ways and means within our legal administrative system to ensure that persons guilty of heinous war crimes do not find Canada a safe haven from punishment;

— enforcing provincial and federal human rights legislation and anti-hate provisions in the criminal code with insight, foresight and vigor, so that hate-mongers and disseminaters of racial incitement cannot exploit or pollute Canada and destroy our hard-earned and proud freedoms.

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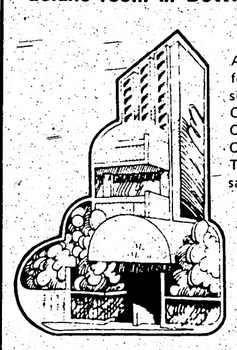

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Trials expand to meet demand for five-day work week in Israel

By BURT KEIMACH

TEL AVIV —

Veteran Israelis already know about it and more or less accept it. If you're a new immigrant you probably already are aware of it too. But when it comes down to actually working six days a week instead of five, sometimes the shock is too much to bear. "It feels like I'm always getting up to go to work," says one bedraggled young secretary. "Then when Saturday rolls around I can't do any of the household or recreational things some of my non-religious friends do."

Not only does this young lady manifest an acute programming problem, but she underscores one of morale as well. More enthusiasm might influence low production figures, which are quite common. At least part of the reason for these figures may be attributed to the tension caused by working long weeks.

One quip goes that the Friday papers are nice and meaty, but no one really has time to read them. Sunday makes its unwelcome appearance and it's back to the mills for most people.

The Israeli scene has always known some sort of agitation towards a shorter work week. In the old days when the state was very young, the Orthodox Agudat Yisrael Party argued for it. Their contention was not unlike that of the National Religious Party's today. Simply put, an extra and official day off, in addition to the Sabbath, would allow people like our overworked secretary to relax, take part in sports, and even shop under the proposed staggered hour system, whilst retaining the sanctity of the Shabbat. This would make Israel the same as virtually every modern nation, not to speak of some of the less developed ones which also have a two-day weekend.

Joined by David Levy, the minister of absorption, and in theory by the election promise of the Likud Party a year ago, five-day advocates are in the right places. But there are problems; and plenty of people, including management of productivity-conscious firms, and Israel Katz, the minister of labor, are dead set against legislating a five-day week onto the books.

Katz has stated that he's against the probable loss in productivity that a five-day week of nine hours per diem (in place of the present eight-hour day) would cause. His supporters contend that agitation would soon start for even shorter weeks. And in any case towards the end of a nine-hour day in the heat of the summer no one is much good for work anyway. His argument is that a nine-hour day is really equal to much less, in terms of a worker's effectiveness. So why not keep things just the way they are?

But many ordinary citizens from the poorer strata of the population don't quite see it that way. For one thing, they would benefit directly from the shorter week simply because of the no-public-transportation situation they face on the Sabbath, their mandatory day off. So on the extra day, at least they could enjoy the same pleasures once a week that their car-owning fellow citizens now can have just for the flick of the ignition switch—a trip to the sea or a family outing for example.

Levy and the NRP also contend that having an additional day off would enable workers to have time to "legitimately" accomplish their personal business and errands, instead of "stealing" hours from employers, or calling in sick as is the tendency.

Another sector of the economy, agriculture, as far as it concerns many kibbutzim, or collective settlements, would have difficulties with the five-day week since there are functions which must be performed all the time—like milking cows. But most kibbutzim now have their members working a half day every fourth Saturday anyway. A little shift staggering, providing a reasonable manpower situation could solve the dilemma.

Yet another wrinkle to the situation involves so-called "days of choice." These mean the eves of certain holidays, minor holidays themselves, and some "bridge" days which elongate weekends following or preceding any holiday. Women are usually the ones taking the full brunt of the discrimination here. The simple fact remains that in most households it is they who have no choice. They must have the time off to prepare and shop and clean, thereby losing both the rest from work, and often the extra pay as well. Having only a five-day week in the first place would obviate the whole mess.

Of course there are many arguments against six days that the public is finally getting around to pronouncing. But one point against nine hours especially deserves mention—the accident rate. In this already frenetic country, might tired workers not end up in work accidents during the ninth hour of the day, to say nothing of the additional havoc they could wreak on the already collision packed highways?

A direct social consequence of the government's probable no action on legislation could result in a five-day week occuring on its own. Already, out of 261 firms that have switched down, 218 are still on the shorter schedule. But as far as the government itself is concerned, their employees will probably have a long wait.

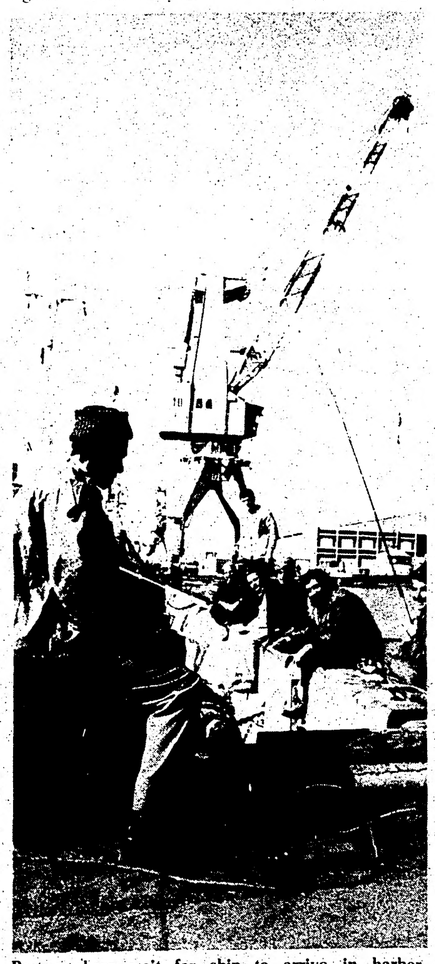
One possible solution could be a rotation or shift staggering between production workers and those in public sector functions. One group could get Friday and Saturday, and the other Saturday and Sunday. This would mean that enough shops, banks, and offices could remain open to serve those who are not working. As it now stands, Fridays are usually chaos for customer and clerk throughout the whole panic-stricken day as the simplest shopping tasks turn into time-gulping ordeals.

In the early days of the Industrial Revolution, when time was basically all a worker had to give his boss, the formula was simple—the more given, the more received. But in the machine and computer age, that argument is obviously out of date and ineffective.

The Jerusalem Labour Council plans to institute a trial of the five-day week in the Holy City. Details are now being worked out, but one encouraging note is that Labor Minister Katz has promised to co-operate in the experiment.

(IPPA photo)

The idea of a five-day work week on the kibbutz would be greatly welcomed.



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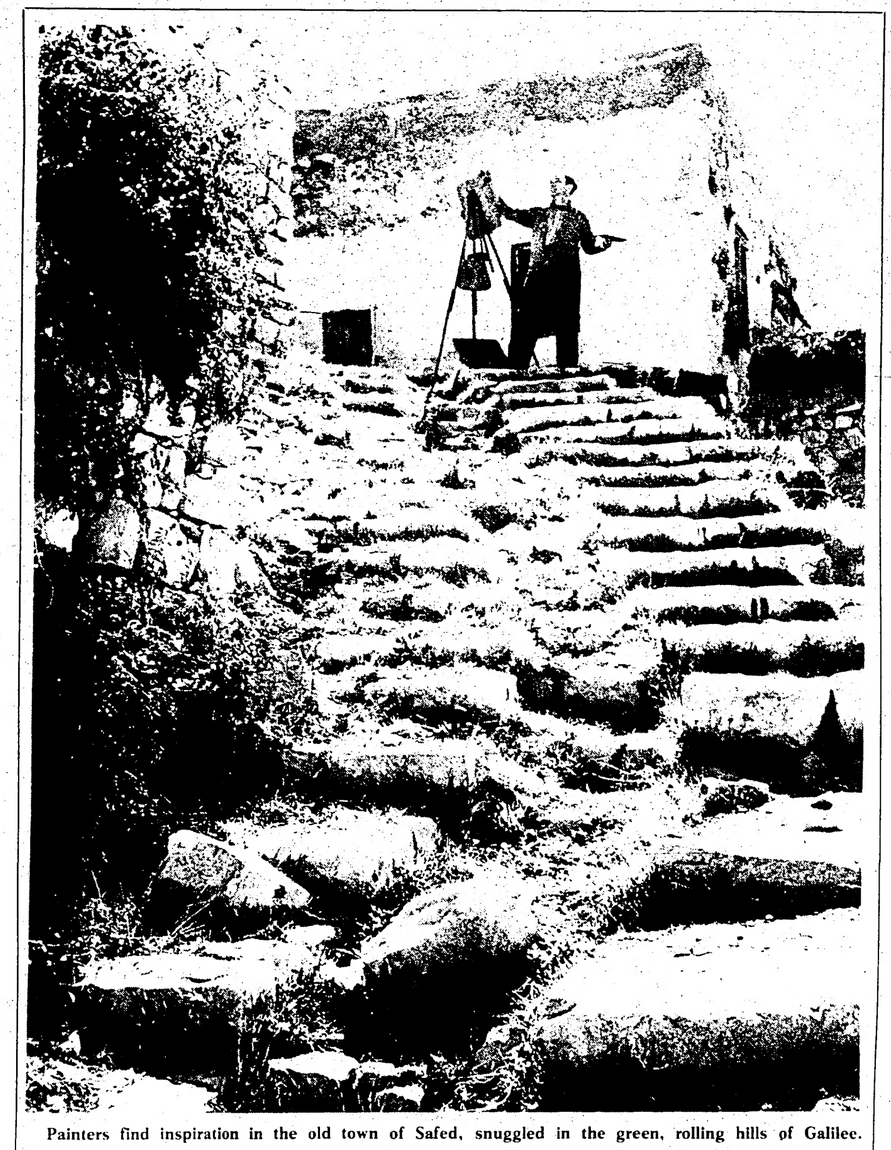

Painters find inspiration in the old town of Safed, snuggled in the green, rolling hills of Galilee.

Israeli grotto attracting thousands

By BARUCH SAVILLE

JERUSALEM —
Tourists to Israel are competing with each other, and with Israelis, to take in the country's latest attraction—a newly opened grotto which has some of the finest species of stalactite and stalagmite growths in the world.

The cave of the stalactites and stalagmites, originally discovered almost 10 years ago, is located in the new Avshalom Shoman Nature Reserve—named after a young military scout killed in the War of Attrition.

The Nature Reserves Authority, in charge of the cave, has with all due care and consideration, brought this "eighth wonder" of the world to a state where it can be viewed with the least possible chance of its being destroyed, or damaged by human hands.

The cave has been illuminated in a manner designed to both protect the growths and at the same time bring out their almost unbelievable beauty.

The one cave so far discovered, there are reportedly others in the area, is not the largest in the world but without a doubt is the most impressive and exciting.

World war veterans to meet in Jerusalem Feb. 11-15, tourist office announces

TORONTO —
The 2nd World Assembly of Jewish War Veterans will be held in Jerusalem from February 11-15, 1979, it was announced in Toronto by Asher Rahav, director for Canada of the Israel Government Tourist Office.

It was decided that the Second World Assembly will have two main objectives; the first being the joint meeting of Jewish ex-servicemen and women from all over the world with their Israeli counterparts—veterans of the two World Wars and of the Israeli Defense Forces. This joint meeting will serve the purpose of strengthening the existing ties and stress the continuity of comradship and brotherhood of Jewish fighters throughout the generations. The second purpose will be to partake in the activities of the 30th anniversary of the state of Israel as a means of a world-wide effort to win friends to the Israeli cause.

The organizing committee is expecting hundreds of guests from Canada, the U.S., Great Britain, Australia, South Africa, France, Belgium and Israel. Due to the success of the First World Assembly, which was held in Jerusalem in January 1976, the committee expects a wider attendance and a rich and interesting program.

The assembly will deal this time with a number of all-important subjects to the Jews and the Jewish state; the reciprocal relationship between the Diaspora and Israel, Israel and world opinion, as well as such critical problems of Israel today as politics, defence and society. The participants are expected to attend a wide range of social activities, visit some border settlements and I.D.F. installations. Meetings with Israel's leaders and with the man in the street.

The Jewish War Veterans of Canada and the National Commander, Col. Ben Dunkelman, are expecting that the participation in the World Assembly of 1979 will attract many members.

For further details members can apply to their respective chapter or write to the Israel Government Tourist Office, 102 Bloor Street West, Suite 790, Toronto, Ontario.

Five old synagogues found in old ghetto area of Venice

By LYNN SLOTKIN

VENICE —
It's quite a culture shock to wander through the streets of Venice and be greeted at the door of a non-descript building by a man who says 'shalom.' This is the Spanish School, one of five synagogues in the old ghetto of Venice.

The old ghetto dates from 1541. The land was once a 'ghetto' or foundry for the mortars of the republic, and full of debris. The Jews then began living in the area, occupying the few existing houses, and building more of their own. The space was at such a premium, that gradually the only place they could build was up, and so their buildings were called 'skyscrapers.'

The whole area was closed off from the rest of the population by a gate, and was guarded at night by guards paid for by the Jews. During the day they were allowed to circulate freely in the city, even though they had to wear a distinguishing yellow sign, pay heavy taxes without being able to enjoy even the most elementary rights of owning property, or entering the nobler professions.

At sunset the Jews returned to their homes, the gates were locked and weren't opened again until dawn.

Inside there was a great deal of activity all centring around the five 'schools'; a 'school' is a term used to describe a 'temple' in Italy.

You arrive from the Fondamenta di Cannarigio, through a portico where the gates of the ghetto once were, down a long, dismal alley called Calle di Gehtto Vecchio, to a large square, Campiello delle Scuole.

The Spanish School is on one side, the Levantine School facing it on the other. Other 'schools' in the area are the Italian School, the Canton School, built by the Canton family in 1531-32, and lastly the Great German School.

The temple I visited recently, the Spanish School is typical of all synagogues in Venice. The building is non-descript so as to leave the temple inconspicuous. It is inserted in the building and not an edifice in itself for the same reason. Therefore, because of the location in the building, the prayer hall is always on the second floor, the first floor being used as a large vestibule or meeting room, with smaller rooms off it.

The large prayer hall is as ornate as the building is simple. The hall is an elongated rectangle with the Aron on one end, the bima on the other and the congregation along the long sides, parallel to one another, with a large aisle between the two. There is always a women's gallery above the entrances.

In spite of plain glassed windows which allow in little light (because of the room's location in the building), the beauty of the room is obvious. It is ornately decorated; the wood is rich and highly polished. The ceiling is adorned with high reliefs in wood and stucco. Marble columns support the bima and Aron, which are also highly decorated.

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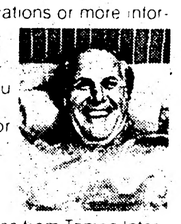
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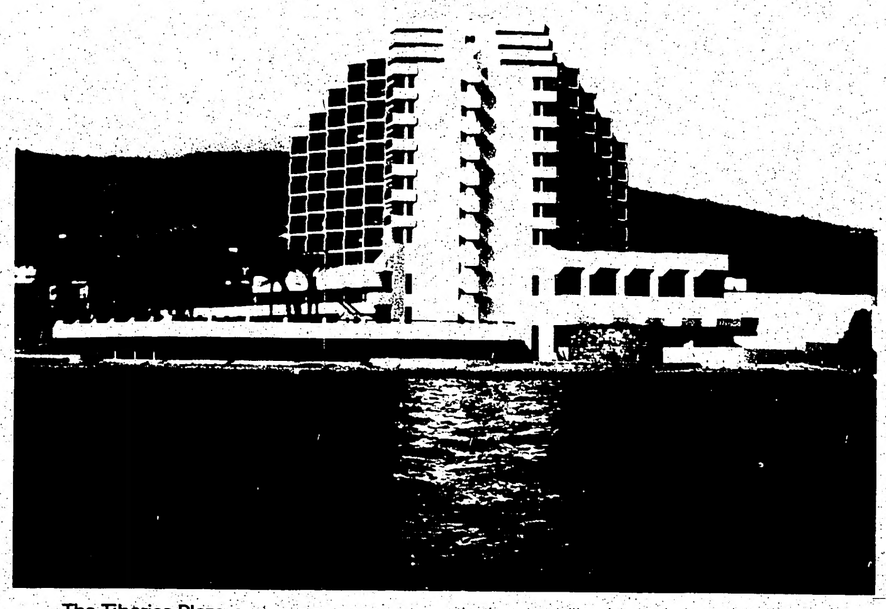
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Fares are slashed

Cheap flights make Israel bargain

By LARRY FROMMER

Suddenly, Israel has become the travel bargain of the year. The magic number is $599, and for that unprecedented price the traveler can fly from Montreal to Tel Aviv and return. The fare is subject to government approval, but El Al, and its appointed travel agencies are taking reservations and ticketing.

The $599 fare affords the traveler two options. He can sign up for one of El Al's regularly scheduled group departures, which a year ago cost at least $760, or he can travel via the new 7-60 Apex fare which did not exist a year ago.

The group flights are scheduled for specific dates and there will be three per week out of Montreal. Theoretically, group flights to Israel may range from six-60 days in length, but the great majority will be either 13 or 20 days. For the $599 price, the traveler must fly both ways with the group, but for an extra $50 he may change his return date as long as the change is made prior to eastbound departure.

At this writing, stopovers are not permitted on the group fare, but El Al has filed for stopover privileges. If approved, each stopover in Europe will cost the passenger an additional $75.

As we mentioned, the Apex fares are applicable for a minimum of seven days, and a maximum of 60. Apex passengers must be ticketed seven days following reservation, and reservations must be made no later than 30 days before departure. Stopovers are not permitted. Penalties are inflicted for any changes made after the passenger is ticketed and cancellation fees are 10% of the total price of the ticket.

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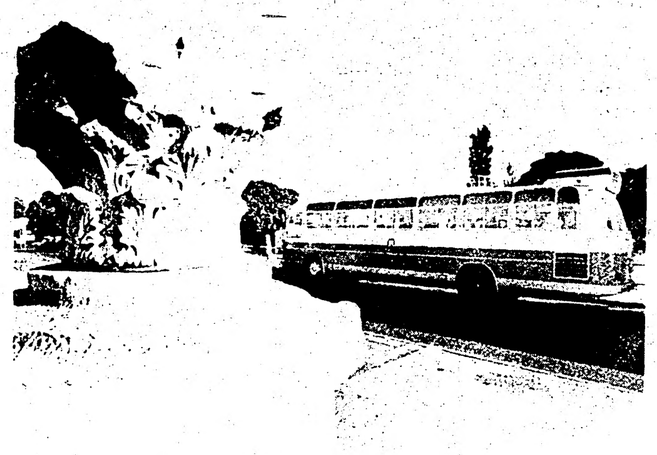
There's more good news in the price department as far as Israel is concerned. Not only does it cost less to get there, but it is also less expensive these days after arrival. Today even the battered old Canadian dollar buys a record 15.85 pounds and unlike Italy and England, Israel's rate of inflation has not increased sufficiently to wipe out the dollar advantage. Even Israel's hotels, which traditionally increase their rates every spring, will probably hold the line next March.

Speaking of hotels, the government regulations restricting the construction of new ones in Jerusalem have been rescinded, and there will likely be a proliferation of badly needed new hotel properties in Israel's capital within the next two years.

Some shopping news. Tourists who purchase furs in government-approved shops and pay in foreign currency, are exempted from the 12% Value Added Tax.

Those purchasing leather goods with foreign currency will receive a 25% discount. Both fur and leather purchases subject to discounts must be delivered to the purchaser at his point of departure from the country, customarily Lod Airport.

In a recent article in a travel trade magazine, Israel was nominated as currently one of the cheaper tourist countries in the world. In a day of the sharply declining Canadian dollar and escalating inflation overseas, that's no mean trick.



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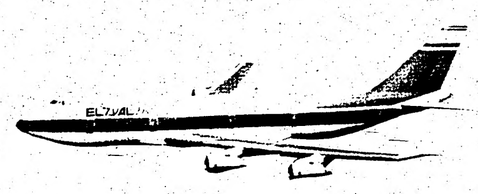

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PEACE

Israel's most profitable profession

By EPHRAIM KISHON

Ervinke came hurrying towards me from the corner of Frug. "Sorry," he panted. "Parking spot..."

I could hardly believe my ears. That even he, the immortal Ervinke, should have to traipse for miles in the struggle for a parking-place in the sun.

We ordered our instants all the same and sat down to watch the Middle East in action. The pavement outside was swarming with hefty young cops who hadn't fulfilled their daily quota yet. The great taxation machine was functioning smoothly. One loading-and-unloading-between-6.00-24.00-only sign in front of our cafe was doing a particularly effective job, earning the government a round IL 800 per hour.

"There's no better investment for the state than a traffic cop," said Ervinke dreamily. "Just think: if each cop writes out only three 180-lira tickets an hour, then in two days he's earned his month's salary and the rest is profit."

"Yeah," I said. "I guess that's why they can't solve the parking problem in our cities either: it'd ruin the economy."

Ervinke thought it might be a good idea to let every car-owner pay an annual flat-rate parking fine. But this arrangement, neat and convenient though it might be, would turn thousands of traffic cops and coppesses out of work.

"Not to mention spot-sitters."

I raised an eyebrow, and Ervinke explained about this new profession. Spot-sitters — or space-grabbers, as they're sometimes called — are those who wait for cars to drive off, then stand on the spot, scaring off all comers till someone turns up who's willing to pay the fee. Around Herzl Street they take IL 40 for a big American automobile, IL 75 on Saturday nights and holidays. The fee includes parking instructions like "Backerup! Backerup!"

"Still," I pointed out, "Better a spot-sitter than a ticket."

"Child!" said Ervinke with an indulgent smile. "Who's afraid of Oscar Wilde?"

Ervinke himself joins the Careful Driver Contest every year, and his record is enviably spotless.

"Applied psychology," said Ervinke, blowing on his third instant. "I bank on the native laziness of the Israeli traffic cop. I only park the car on narrow side-streets, on the pavement, and no less than 30 metres from the main street with its roving cop. Get the point? My car is the only one in the street, and a tidy walk from the corner. The cop's got to weigh his chances: all that distance to go, and on top of that the risk that this car already has a ticket."

"So he lets it ride?"

"Invariably. Walk 30 metres? Not him."

I paid and we left for a live demonstration. We marched past a long line of stuck-and-hooting cars, turned left twice and reached Frug. And there, to be sure, in lone splendor on the pavement, stood Ervinke's car...with a ticket on the windscreen.

A ticket. For Ervinke.

My friend turned pale. Never in his life had he received such a slap in the face from Them. I myself was rather pleased because, frankly, he'd been getting on my nerves with his hubris.

"Careful driver," I snickered. "That's 180 lirot down the drain."

"Grow up, kiddo!"

Ervinke unlocked his car and marched away. I dared ask no more questions and just followed in silence. The explanation dawned on me as we went into the police station:

"Sergeant," Ervinke told the duty-cop, "my car's been stolen somewhere in your precinct..."

The file was opened, and Tel Aviv's finest received instructions on the intercom.

"I'm waiting at Gusti's," said Ervinke as we left the station.

The stolen vehicle was found about an hour-and-a-half later, standing on the pavement on Frug. The anonymous thief hadn't touched a thing. Ervinke complimented the finest on a good job well done.

"If we catch the thief," the sergeant said with a malicious little chuckle, "he'll pay a parking fine too."

Well, that'll be his lookout.

(Jerusalem Post)

(David Grostkind photo)

Sam Filer, president of Canadian Jewish Congress, Central Region (second from left), shows an archives display to several delegates who attended regional conference of CJC at Shaare Tefillah Congregation recently. From left: Bernard Katz, Rabbi Norman Frimer, and Mort Pliskow. Katz was delegate from Guelph, Ontario; Frimer, guest speaker from Washington, D.C., and Pliskow, a delegate from Sudbury.

Poet Irving Layton is second to none when he's serious

comment

By RICK KARDONNE

Irving Layton is one of the top English-language Jewish poets in the world today. From a general literary framework, he would have to be ranked alongside Meyer Levin, Elie Wiesel and Cynthia Ozick as comprising the forefront of contemporary essential Diaspora Jewish expression. Unlike either the exclusively past-oriented writers such as I.B. Singer or the self-denigrators such as Saul Bellow and Philip Roth, Irving Layton's dominant tone is that of contemporary Jewish pride, viewing today's Diaspora not as an end in itself but rather as being a progressing transitional means towards ultimate redemption in Zion. Thus, as a poet, he is most akin in spirit to classical Zionist poets such as Bialik, Uri Zvi Greenberg and Nathan Alterman.

His memorable reading, of his own most recent works, at the Leah Posluns Theatre emphasized throughout the role of the Jew in history. "The Jew has always been on the periphery of civilizations. He sees three sides of every question," he began the evening, going on to reveal the Jew's natural role of being the humanistic social-conscience critic of civilizations, giving Spinoza, Marx and Freud as examples. "This is why the Jew has always outlasted every civilization, since he (she) is always ultimately destined to be the eternal nonconformist, rebel, and iconoclast."

Layton, although approaching 65, remains the eternally youthful iconoclast, and his mature perspective of the Jewish experience only reinforces this naturally prophetic tradition in him. Beginning with verses depicting his formative years in an anti-Semitic French-Canadian neighborhood on Montreal's east end, combined with affectionate memories of his youth in the Jewish milieu and as a teacher in Montreal's Herzliya High School (**To the Girls of My Graduating Class**), Irving Layton then read one of his finest satirical works: **On Seeing the Statues of Ezekiel and Jeremiah in Notre Dame de Montreal**.

His feelings of incongruity from seeing the likenesses of the Jewish prophets "beards in epicene plastic white" in the imitation of Notre Dame de-Paris, "bound with priests and nuns," prompts "his hot Hebrew heart to stand with them awhile in aching confraternity."

His positive sense of Jewishness is reflected in his feelings about his boat trip down the Rhine as an invited guest of the West German government, (the romantic castle vineyards being haunted by the murdered Jews' blood).

When he is serious, Layton is second to none among the living poets of today. His two concluding poems, both by audience request: **To Max and David**, asking his two sons to forego all ourwardly perceived Diaspora Jewish stereotypes to become gunners in the Israeli Air Force; immediately followed by **Come Closer Brothers**, asking all ethnic groups not to have to wait for extraterrestrial invasion before linking hands together in friendship; together truly signify the world Jewish spirit of today.

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Leisure Pleasures

By VIVIENNE MUHLING 481–6434

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Toronto Truck Theatre brings international celebrity **EMLYN WILLIAMS** to **The Bayview**, Oct. 3–29 in another of those 1-man shows in which he excels: **PLAYBOY OF THE WEEKEND WORLD**, based on the Saki tales Noel Coward so admired. 8:30 p.m. Tues.–Sun., 2 p.m. Wed. & Sun. Tickets at **Bass: 923–3080, The Playhouse, 1605 Bayview Ave., 481–6191.**

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The Canadian Premiere of **Israel Horovitz'** play **MACKEREL** opens Oct. 17 - the very 1st public performance in the new **Adelaide Court Theatre.** As you'd expect of the **Primary English Class** author, it's a comedy! **Open Circle** suggests you book now for low cost previews, $3.50, Oct. 10–15, at **The Adelaide Court, 57 Adelaide Street East, 363–6443.**

Housing minister urges more Jews to settle Jerusalem

JERUSALEM, (JTA) —

Housing Minister Gideon Patt is urging more Jews to settle in Jerusalem. Speaking at a meeting of the capital's Economic Coordinating Council Sunday, Patt said he would do his utmost to achieve that objective. "I intend to go out and find private investors ready to put up office buildings and shopping centers throughout the capital," he said.

Patt said that while increasing the Jewish population of Jerusalem the infrastructure of the city should be extended beyond the present confines. He promised to assist investors in getting through the red tape. He also said that present domestic building standards may be lowered in order to allow for lower housing prices in the city. The price of apartments in Jerusalem reached an all-time national record last year. Patt said that this year the government will complete some 13,500 apartments. Of these, some 6,200 flats will be built in Jerusalem and 1,100 will be rental units.

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LIBRARIES SERVE JEWS AND ARABS

By LAURIE DROSSIN

JERUSALEM —

Six days a week from early morning through late afternoon a fleet of school-bus-yellow trucks can be seen parked and open for business in many residential areas of Jerusalem. Neighborhood children flock to the trucks' open doors greeting their staffs with gleeful shouts and broad smiles. No, the kids aren't buying ice-cream—they are making their weekly visit to their library.

Although Jerusalem prides itself on its 20 public libraries, there are always new neighborhoods and outlying districts where permanent libraries have not yet been built. A rather ingenious and highly successful solution has been found to this problem. Three mobile libraries—or "bibliobuses" as they are popularly nicknamed—regularly stop in Jewish and Arab neighborhoods and nearby villages according to a strict schedule. Each bibliobus has its own assigned route, collection of books, filing system and staff—a driver and two librarians.

Attached to the public library department of the municipal department of culture, the bibliobuses were individually contributed by donors to the Jerusalem Foundation. Large, flat-bed vans were converted into libraries simply by lining their inside walls with formica shelves. A combination desk/check-out counter is behind the passenger seat which swirls around, thus, permitting one librarian to man the counter while the second, in the rear of the library, assists in the selection of books and reshelves the returned books. There are two Hebrew libraries and one Arabic serving the different areas of the city.

For the grand sum of 11 lirot, or 60 American cents, a person receives a life-long membership which entitles him to take out one book a week. Each book may be kept out a month although 75% of the libraries' 112,000 users make a new choice weekly. Amazing as it may seem there is almost no theft or mutilation of the books nor is there an overdue problem. (The fine for overdue books is so small that it is really symbolic.) For an additional nominal deposit one may check out another couple of books. When someone wishes to terminate his membership, his deposit is refunded, provided all of his books have been returned.

The mobile library was originally initiated in 1961 with stops at local factories. During their morning coffee break, employees were given the chance to check out books. After the bibliobuses sufficiently whetted appetites for books in a number of neighborhoods, small regular libraries were opened and the pioneering bibliobus was rerouted to other areas. The same principle has been applied in East Jerusalem since 1967.

There is, however, an interesting sociological difference between East and West Jerusalem regarding the bibliobuses. In East Jerusalem only the children visit and use the Arabic mobile library and, thus, it is exclusively a children's library. Consequently, the library is parked next to schools and the children are taken from class to visit it during the school year. During vacations and the summer, the bibliobus still faithfully adheres to its schedule and the children, accustomed to expect it, gather at their schools to await its arrival.

In West Jerusalem the appearance of the bibliobus is a neighborhood event. Mothers with strollers surrounded by older children crowd around the library. Grandparents can be seen accompanying their grandchildren, and fathers helping their youngsters to make a wise selection. The adults also take advantage of the libraries which frequently park alongside shopping centres for the sake of convenience.

At each stop the bibliobus remains about an hour, until everyone has made his or her selection. Depending upon the weather, anywhere from 30-60 people visit the libraries at each of their 75 stops although during the school year an even greater number of children use their mobile library when it stops near their school.

While more libraries are being built in Jerusalem all the time, the city's rapid and constant growth keeps up the demand for the services of the bibliobuses.

An ancient tale from the Talmud has relevance in the world of today

By RABBI WOLKENSTEIN

Zigmund Wolkenstein

There is a tale in our heritage, found in the Talmud, about an argument between two private individuals which took place during the late second Temple period of our history. The Talmud does not go deeply into the reasons for the dispute, but just says that it was born of "causeless hatred." The narrative does reveal that one of the two parties in this dispute, at a climactic point in their ongoing conflict, was embarrassed in public by the other. The one man ordered the other to leave his house, and when he refused to go, he had him literally thrown out. This happened at a party to which the evicted man had received an invitation by sheer accident. The other guests, who were witnesses to the incident, said nothing.

The man who had been humiliated in this manner wanted revenge on everyone who had seen what happened and stood passively by. In his rage, he went to the Roman government and imparted certain slanderous information. This started a chain reaction that led directly to the disastrous war of 66-70 C.E. between Rome and Judea.

It is striking that in drawing its conclusions from this episode, the Talmud does not heap all the blame on the slanderer who went to the Roman authorities. It instead understands the essential source of great damage to the Jewish people to be the unethical and rejectionist posture of the man who embarrassed his fellowman and evicted him from his home. The conclusion of the text is that if a man is having a dispute with any other man under his own roof, he may say what he pleases, but he may not eject the other man.

This Talmudic story was not meant to be taken only at a literal level. There is a moral for all ages behind it, and the story is only a vehicle for making an eternally valid statement about the Jewish people.

It has often been said, half-jokingly, that we Jews always like to disagree. If this is true, then it is likewise a truth of Jewish experience and history that we must be on guard lest our disagreements divide us. For the Jewish people, it is imperative that unity be a perpetual reality.

The imperative to Jewish unity is in fact the first lesson of the High Holydays. In fact, the very concepts and meanings which the High Holydays represent, move us towards greater unity. To begin with, these days are the great levellers. In these days of judgment, everyone is judged. In the process of judgment, however, we are expected to see ourselves not as individuals independent of one another, but as part of our people. Commentators explain that every individual should desire that his prayer be part of the prayer of his people, and not a lonely entity. The general principle is that to the extent that a person attempts to become part of the group, he enhances his experience.

Within the framework of the group experience comes the next step: The individual can strive for a personal experience of the awe of the High Holidays. A verse in Psalms gives us a direct indication of what that experience is: "A broken and contrite heart, O G-d, thou wilt not despise." (Psalms, 51:19) But what is a broken heart? The Talmud perceived the matter in these words: (Tractate Berachoth, 7a) "Rabbi Yochanan said in the name of Rabbi Jose: Better is one instance of self-reproach in the heart of a man, than many lashes." The Talmud also quotes Proverbs, 17:10, "A rebuke goes deeper into a man of understanding than a hundred lashes into a fool."

Contemporary people, repress private emotions or even engage in private contemplation in public situations such as our High Holyday synagogue services. One sage of the early 19th century already anticipated this objection and in reply to it pointed our, almost with humor, that one could scream, if one desired, even in a room full of people, and still not be heard. He meant to say that one can scream, or even cry, silently, in one's mind, just as one reads or thinks silently. This rabbi was trying to remind us that emotions are internal, and that on Rosh Hashana, self-evaluation, self-reproof, and the making of resolutions for the future, are processes which can proceed quietly within the individual while he shares the service with the congregation. No service can be entirely blamed for preventing one from having a personally meaningful High Holyday experience; nor can any service be entirely praised as the sole cause for bringing one about. The will and effort of the individual also plays a major role.

Another perceptive scholar supplied an overview that takes in the entire scope of the High Holydays. He saw these days, in general, as a means of restoring order out of disorder. He pointed out that Rosh Hashana is the birthday of the world. In the biblical story of Creation, the world is transformed from "null and void," (that is, a disordered, chaotic state, in its early phase) to a state, upon completion, of perfect order. This scholar argued that each and every Rosh Hashana, as an anniversary of creation, offers an opportunity for a renewal of the ordering process of the creation. Thus, on the High Holidays, we reorder out own place in our people, accepting and reaffirming our personal participation. We reorder our values, casting aside that which is empty and merely form and show, and substituting priorities of substance and values of permanence.

In a sense, on Rosh Hashana, we get down from the little pedestals on which we sometimes unconsciously put ourselves, and we take a good look at ourselves and the world around us. We evaluate the degree to which we are falling short of man's role in the scheme of things. Hopefully, we resolve not to return to any pedestal after the holidays are over. After all, the High Holydays are ultimately to remind us of the Creator's centrality to all our experience, and that is a matter which is much easier to recognize when we remain aware of our own limitations and our own place in the order of the universe.

Rabbi Wolkenstein is director of the Israel Frankel Jewish Public Library of Toronto.

Cultural event Ottawa feature

OTTAWA —

The son of "Group of Seven" painter Lawren Harris opened the Canadian-Israel Cultural Foundation's first event of the year in Ottawa last week.

Both Lawren P. Harris, an artist in his own right, and his father, Lawren S. Harris, were among Canadian and Israeli artists whose works were displayed in a show entitled "The Artist's Work as a Reflection of his Environment."

The glass-walled lobby of the new Sussex high-rise condominium provided an elegant setting for CICF members in diplomatic and government circles to view the display of about 90 works.

The paintings, donated for the display by private Ottawa collectors, included works by Emily Carr, Kurelek, A.Y. Jackson, Varley, Agam, Bak, Riopelle, and Reuven Rubin. Sarah Vered, and chairman Edie Koranyi, assembled and set up the display.

Rabbi urges moral lead

CAPE TOWN, [JTA] —

South African Jews were urged to give a "moral lead" in the achievement of a just society in this country. Rabbi Norman N. M. Bernhard of the Oxford Synagogue Centre in Johannesburg, declared in the keynote address to the 1978 Cape Conference of the South African Jewish Board of Deputies that Jews should "take a firm stand in favor of equity and fair play and dignity for every human being in this country" without fear of consequences.

He said he was disappointed that fear of losing popularity and profit and self-protection inhibited Jews from taking a moral stand. Jews are not just free agents but are committed to a set of spiritual and moral values that they must strive to uphold, he stated. "Dissension itself is not going to cause anybody his living, let alone his life," Bernhard said. "You will not endanger your lives as with Soviet Jewry just speaking out."

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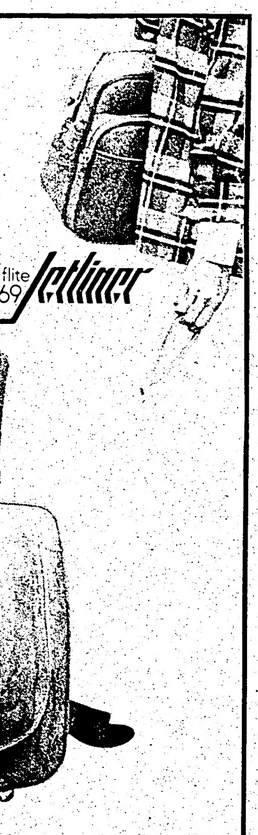

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לשנה טובה תכתבו

Why must Jewish religion survive?

By RABBI SELIG KOROLNEK

TORONTO —

There is an ingredient missing in Jewish life which, I believe is basically responsible for the deleterious spiritual condition in which we find ourselves. That ingredient is our unsureness, our uncertainty, our lack of a proper perception as to the "why" of Jewish survival. Why, indeed is it necessary for Judaism to survive as a religion and the Jews as a unique people?

It is Rosh Hashana that provides us with an answer to the question, "why."

We often think of Rosh Hashana as the most "Jewish" of our holidays. After all, at what other days of the year do Jews congregate together in such number. Yet, Rosh Hashana is a holiday whose major themes are not particularly Jewish, but rather are universal in nature. Hayom harat olam —today we celebrate the birthday of the world. Hayom yamid bamishpat kil yetzu ray kedem. This day all the creatures of the universe stand in judgment before G-d. This day we pray, M'loch al kol haolam kulo bichvodecha —Almighty reign over all the universe in Thy glory. V'hofa bahadar g'on uzecha al kol yoshvay tayvail artzecha—shine forth in the majesty of Thy triumphant power over all the inhabitants of Thy world.

This is a Holiday which has implications, significance and relevance to all mankind and yet, here we are, as Jews only, gathered in holiness and piety to commemorate these days of awe. To grasp the meaning of this observation is to come alive as a Jew.

For as we reflect upon our lives, as we should on these days of introspection and self-evaluation, we will discover that Judaism occupies but a portion of it. Our daily preoccupations in the main are not essentially Jewish. What has Judaism to do with the falling stock market, the desegregation of our schools, the skyrocketing inflation, the economic upheavals which so drastically effect each and every one of us? What has Judaism to do with coping with family crises—the difficulty in raising children—the rifts between husband and wife, the strained relationship between adult children and aging parents? What has Judaism to do with the things that really matter in life, health, fun recreation and just plain living.

What has happened, if we stop to analyze it, is that Judaism has become, for most of us, just a way of looking at certain things—holidays, rites and ritual —rather than a certain way of looking at all things. We do not see the relationship between our Jewishness and our day in and day out existence.

And there is the rub! Why Judaism? Because Judaism provides us with a true weltanschaung, complete world outlook, with the values, the ideals, the perspectives, the insights, and the attitudes which enable us to grapple with all life's problems.

A page from the "Rothschild Miscellany", written and illuminated in Italy, 1470.

Why Jewish survival? Because you need Judaism and society needs Judaism more than ever before, because our whole cockeyed world has gone haywire and because we have forgotten what compassion is, what brotherhood is, what real inner peace and international peace is, and what love is. We have forgotten what respect is, and what human dignity is, and what morality is, and what our true aims and goals in life should be.

Why Jewish survival? Because to be a Jew in its fullest sense, is to be a better human being in the highest sense . . . and this universe of ours needs a widespread innoculation of humanity. Judaism is a spiritual uranium which can sustain us as individuals, and the world, if we know how to use it. This is what Rosh Hashana is all about.

The connection and relationship between Judaism and life itself, between the Jew and the world around him, can only be perceived and fully understood by those who have traversed the highways and byways of Jewish culture. How much of a Jew can we really be, how can we use the strength and vitality of Judaism and apply it to our daily life, if we really have never discovered intellectually, the greatness and splendour of our heritage.

How much do we really know about the Bible; how much about Jewish philosophy and theology, how much about Jewish morality as reflected in our legal codes, how much do we know about the Jewish mechanisms for coping with lonliness and grief and with anxiety?

How can we know how therapeutic Judaism really is for ourselves and our society if we have not explored the wide range of its literature, its philosophy and its theology.

That is why, my dear friends, Jewish education is the key to Jewish understanding, and Jewish understanding, not money, is the key to Jewish survival. Jewish education is for everyone —not only for our youth. Some people think since the Torah was given, as the Bible tells to the "children of Israel," it is meant for children only. It is not so. Old and young, boy and girl, man and woman, must take advantage of the Jewish educational opportunities available, so that everyone will have an opportunity to begin the process of Jewish learning which must lead to a better, happier and more wholesome life for each and every one of you—and ultimately, to an improved and uplifted society, as a whole.

Do not regard this season as a brief intrusion upon your way of life which shall resume, as normal, after a three-day interlude. We expect these days to reshape and re-mould your life in its totality.

The shofar beckons you this year to come alive Jewishly, not because you have some kind of sentimental attachment to Jewish life—but because by learning what Judaism is really all about you can be infused with a new heart and a new spirit—for a life of blessing and happiness —for you and your family —and for a world that needs the faith and heritage of Israel to survive.

May the Almighty grant that we respond affirmatively to that call. Amen.

Five basic hopes and desires to be cherished in New Year

By BERNARD BASKIN

What do we want from the year that lies ahead? What are the qualities that will render it vital and filled with meaning? It seems to me we should cherish at least five basic hopes and desires. However, these can only come to pass if there is a firm resolution or determination on our part where each of them is concerned.

The first thing we should want, unquestionably, is health. This is primary. Health adds zest and savour to our years. With radiant health we are naturally optimistic—the world lies before us like a land of pleasant dreams; everything is possible. Without health everything soon turns to ashes in our mouth.

But the matter of health, you say is out of our hands. It is a gift from the Almighty, beyond our control. But this is not always the case. Thousands of people take the boon of health and throw it away. They drive their bodies relentlessly. They allow themselves no rest. They refuse to learn the secret of moderation. Or they are perfectionists who demand the impossible from themselves. It is no wonder that the two greatest medical problems of our age are heart failure and mental disability.

Then there are those who give their appetites free rein. They eat, drink or drug themselves into the grave. Every package of cigarets and every cigaret advertisement now carries the warning that smoking may be injurious to health. But the latest statistics indicate that more cigarets are being sold these days than ever before.

We want health during the next 12 months, but we will only achieve it if we treat our body as the "temple of the spirit" and are prepared to accept the road of moderation and sensible deprivation.

The second thing we should want in the coming year is "economic security." We are eager to provide for ourselves and our families. We seek recognition for our work, a fair return for our labors. We want enough to educate our children properly and to provide adequately for social and cultural activities. We are anxious to set something aside for our later years. All of this is understandable and desirable.

But here, too, there is a necessary resolution and an important determination. Economic security must be a "means to an end," not an end in itself. We must be concerned as much with "making a life" as we are with "making a living." We should pray that what we earn should not be at the expense of others, or at the expense of our self-respect and most cherished ethical ideals. Our wealth should not give rise to egotism or to selfishness.

I believe that we will not soon experience again the kind of prosperity that we have enjoyed over the last generation. I'm not sure that unprecedented prosperity made us any happier. The rate of suicide went up throughout the age of abundance—as did mental breakdown, chronic alcoholism and drug addiction. We need to look at ourselves carefully and ask such questions as: Do I

Cont'd on Page 25

Rosh Hashana service shows the chazan, the shofar blower and the "caller", circa 1530, Germany.

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לשנה טובה תכתבו

These five basic hopes and desires are worth cherishing in New Year

Cont'd from Page 24

need this much money? Am I linking myself to my community's well-being? Am I doing my share in offering my work and my skills to increase the overall well-being of society?

The third thing we should want in the New Year is a cause to which we can devote our time and energy, a cause that will command our loyalty. I believe that everyone should have a cause in life—something to strive for, something to work for. Too often people fritter away their precious days as though they were in a boat with no rudder. They drift with the tide, heading out to nowhere, or going around in circles.

Empty lives, like empty houses, soon go to pieces and become useless. The tragedy of life is not that people die, but that they never truly live.

But here once again we must seek out and find a worthy cause. Many such causes clamor for adherents. It may be help for beleaguered Israel, or the cause of Jewish education in the synagogue or community. Perhaps we can find meaning in the problems confronting youth. Perhaps, we can serve as a volunteer in a hospital. Perhaps we can give aid to those who are trying to alleviate hunger in the world, a terrifying problem from which millions may eventually die.

The fourth thing we should desire in the coming year is friendship and love. Our life can never achieve full meaning, or completion unless we can experience the warmth, the affection, the appreciation and interest of other people. Most of us are fortunate. We can depend upon someone whose love responding to ours adds an unfathomable dimension of happiness to our lives. And we need friends. Friends who are sincere, without pretense and dissimulation, friends with whom we are not obliged to maintain false social standards, friends whom we do not find it necessary to impress, friends with whom we can find relaxation of mind and spirit.

But such love and such friends are not found. They are made. If we want these important things, we must, give them in return. Warmth responds to warmth, affection to affection, friendship to friendship. Someone once said: "Friendship is contagious. The trouble is, many of us wait to catch it from someone else, when we might better be giving them a chance to catch it from us."

Finally, we should endeavour to achieve an awareness of the grandeur of Jewish life. Our history is a unique and wonderful saga. What does it really mean to us? We are an eternal people, because we have been called upon to represent ideals that are eternal.

Those Jews who denude their homes and lives of Jewish practices, and deprive themselves and their children of the breadth and depth of Jewish learning, are guilty of "destroying the tradition."

In the year ahead we should want to learn more about this unique tradition, want to feel ourselves a link in the endless chain that has stretched from Abraham through unnumbered generations down to us.

Do you want a good year? Here then are the things which can make it possible, health, economic security, a worthy cause, love and friendship, and a deeper feeling for the grandeur of Jewish life.

These are our hopes. But let us not forget the other side of the coin, our resolution and determination to make them living and vibrant realities.

Rabbi Baskin is spiritual leader of Temple Anshe Sholom, Hamilton.

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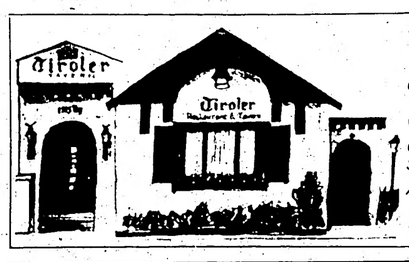

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For the latest in fashion accessories and that personal touch call Pamela Krett. Book your Fall purse parties now! 223-9069. 29

The Cookie Nook
Place your Yom Tov orders now for homemade cookies. A large selection with many family favorites. All ingredients strictly kosher and parave. Bulk orders and presentation platters make an ideal gift. Telephone 633-4995 or 440-1406. No Shabbos calls. 29

Jewish Connection thanks you for having given us a fantastically successful year. In respect for Jewish tradition we will not be having a dance during the 10 days of Penitence. Shana Tova, Jerry Genesove, Co-ordinator. 29

Associated Hebrew Schools of Toronto
Special Notice

Dear supporter, in the event of a Canadian postal strike **Associated Hebrew Schools** has made special arrangements to receive your membership contributions at the following branches of our schools and synagogues.
Associated Hebrew Schools of Toronto 3630 Bathurst St.
Associated Hebrew Schools of Toronto 252 Finch Ave. West.
Associated Hebrew Schools of Toronto 6100 Leslie St.
Adath Israel Synagogue 37 Southborne Ave.
Beth Emeth Synagogue 100 Elder St.
Beth David Synagogue 55 Yeomans Rd.
Beth Tikvah Synagogue 3080 Bayview Ave.
Beth Tzedec Synagogue 1700 Bathurst St.
Shaarei Shomayim Synagogue 470 Glencairn Ave.
If the above is inconvenient please contact Mrs. Mendelson, 789-7471. Thank you for your continued support and co-operation. **Please Note** — these special arrangements will be put into effect if the strike occurs. If there is no strike please mail your contributions to the Associated Hebrew Schools of Toronto, 3630 Bathurst St., Toronto, M6A 2E3. **Thank you.** 29

APARTMENT FOR RENT

Bathurst-Eglinton area. Luxurious apartment, 3 bedrooms and den. Over 2,200 sq. ft. Extra large kitchen. Available — January. Some contents for sale. 781-3539. 29

Bathurst-Wilson, furnished basement apartment, separate entrance, parking. No Shabbos calls, 633-3442. 29

Basement apartment, Bathurst-Sheppard area, call 633-1264. 29

Bathurst-Roselawn. Exceptionally well kept building. Large 3 bdrm., 1½ baths. Also 2 bdrm. Phone 782-8342. 29

Lawrence-Bathurst, cozy furnished self-contained basement bachelor. $145. 781-8167. 29

BUSINESS FOR SALE

Jewellery store for sale. For details call 270-6216. 29

Grocery store, 3858 Bathurst St. Inquiries, evenings 781-6029 Mr. Eli. 29

BUSINESS OPPORTUNITY

Incorporate
$100 plus registry costs. Efficient, speedy, personal service. 633-4995. 29

Will actively join in a partnership of a gift shop, delicatessen, lingerie or ladies wear. Call Elizabeth, 787-6705 before 10 mornings or after 9 evenings. 29

CONDOMINIUMS —FOR SALE—

Skymark II—Private
Must sell, leaving country. Large luxury 2 bedroom, 2½ bath with den and Florida room. S/E exposure overlooking park. Many amenities. Call evenings, 781-0553. 29

Skymark II, Ranier, south, 2 bedrooms, 2 bathrooms and den, 10th floor, 225-1827. 29

Bathurst-Wilson, large luxury 3 bedroom air conditioned condo. 2 full baths, huge kitchen. Close to subway and synagogues. Priced to sell. Private 783-9757. 29

LIL RUSH
Bathurst-Steeles
Courtland — Luxury 2 bdrm apts in two styles, 2 baths, Florida rooms, broadloom, den, balcony. Move-in condition. Mrs. Kopman 636-5200.
LIL RUSH R.E. LTD.
REALTOR

COTTAGE FOR SALE

Gravenhurst — very spacious 4 bedrooms, 2 bathrooms in small community on Lake Muskoka. Beautiful park-like setting, tennis, docking facilities etc. 633-5617. 29

Lake Simcoe, Tent City, lakefront, beautifully furnished, broadloom and electric heating throughout, 4 bedrooms, 1½ baths, choice location. 447-6072. 29

EMPLOYMENT WANTED

Anglo-French Jewish woman, 31, 100% bilingual with legal and academic experience seeks professional managerial position. Salary $14,000 plus. 463-0493 after 6 p.m. 29

Lady of European origin, gourmet cook seeks position as companion-housekeeper with widower or bachelor for winter in Florida. Excellent references, evenings 923-9822. 29

FLORIDA APARTMENTS —FOR RENT—

Jack Friedman is now again renting apartment at Arlen House East, Miami Beach. For choice apartment inquire now for next winter season. 782-9363. No Shabbos calls. 29

North Miami, off Collins at 178th St. Luxury 2 bedroom, furnished, penthouse apt. By month, season or year, except Feb. 5-April 1. 625-5389. 29

Arlen House East, 1 bedroom convertible for season or by year 781-0358. 29

Toronto couple, owners of condo. in Miami Beach, Winston Towers, willing to give room and board or without for single lady or man for at least 2 months, preferable Hungarian speaking. For further details call evenings, 636-4961. 29

Miami Beach, December, January, February. Deluxe 2 bedroom, 2 bathroom apt. Beautifully furnished, brand new on surfside. Walking distance to Bal Harbor Shopping Centre, Americana Hotel. Kitchen fully equipped. Adults only. Call 667-8179. 29

West Palm Beach, President Country Club, 2 bedroom, 2 baths, corner apartment. Completely furnished. Golf & tennis included. Minimum 4 months. USA days 212-265-0730, evenings 203-322-6989. A. Golin, 166 Turn of River Rd. Stamford, Conn. U.S.A. 29

FLORIDA APARTMENT —FOR SALE

Century Village, Deerfield, Fla., 2 bedroom, 1½ baths, garden apt. Close to clubhouse. $35,000 U.S. Reply Box 5288 CJN, 562 Eglinton Ave. E., Ste 401, Toronto, Ont. M4P 1P1. 29

FLORIDA CONDOMINIUMS —FOR RENT—

Arlen House East, 1 bedroom convertible, 4 months, $4,800 U.S. **Plaza of the Americas,** 1 bedroom, 4 months, $4,400 U.S. Rob Goldberg, 226-5040 or 881-9036. 29

Plantation, Florida, 2 bedroom, 2 baths, luxury condominium overlooking 2 lakes, all facilities. Corner, screened terrace, wall to wall carpets, eat-in kitchen, air conditioned. Walk to Broward Mall. Lease 1 year or more. $450 month. Call 212-225-0173 evenings and weekends. 29

Luxury Townhouse, 2 bedrooms, 2½ baths, sleeps 6, **on ocean**, 1 hour Disney. Heated pool, sauna, clubhouse, synagogue, shopping, tennis, golf, fishing close. $550 U.S., 28 Commanche, Ottawa, 613-224-7074, 416-226-9308. No pets. 29

Century Village-For Rent
Century Village, Deerfield Beach, Florida. Beautifully furnished one bedroom, 1½ baths. Adults. Linens, dishes, color T.V. complete air. Walk to clubhouse. Available winter season. $600 month. 1-305-426-2249. 29

Condominium, 2 bedroom, ideal, lovely location just west of Hollywood Florida facing golf course. 3 rooms face west to 11th fairway. Completely furnished. $4,500 American funds for full season, November 1-April 30. Hydro and telephone included. L. Gordon, 961-0001. 29

Century Village, Deerfield, 1 bedroom, 1½ baths, newly furnished, $325/mo. Now to mid-December to a neat couple. 368-6283. 29

Ft. Lauderdale, 2 bedroom garden, newly furnished on inter-coastal waterway. Swimming, tennis, exclusive area near ocean. Walk to shopping. Nov. through Feb. 449-4900. 29

Ft. Lauderdale, luxury furnished 1 bedroom apartment. Available February 22, 1979, 633-8875. 29

Beautifully decorated 2 bedroom, 1½ bath condo, right down the street from the Rascal House. $1,000 US per month. Available November 15-March 15. Utilities included, 223-2827. 29

The Hemispheres, Hallandale, Florida. Brightly furnished 1 bedroom suite. Southern exposure. Available from Jan. 10. Call 449-9450. 29

FLORIDA CONDOMINIUMS —FOR SALE—

Miami Beach, luxury 1 bedroom, 1½ baths, ½ block from ocean. Close to everything. Also 2 bedroom. Rent or sell. Mr. Hoffman 782-8411 or 226-0538. 29

FLORIDA CONDOMINIUMS —FOR SALE—

Miami, Fla. lovely 1 bedroom condo. unfurnished, new carpet, drapes, rec facilities, pool. Near bus, hospital and shops. Parkway Towers Condo., 5600 northwest 7th Ave. (305) 891-7762 or (305) 751-1684. Sacrifice $24,900. 29

Hollywood. Luxury 2 bedroom, 2 bathroom. Fully equipped even to washer and dryer. Large bright rooms, 10 steps from the ocean. Southern exposure, low maintenance. Call Mandel either 241-6311 or 633-6395. 29

Century Village
West Palm Beach
1 bedroom, 1½ bath, fully furnished. Deluxe corner, ground floor, screened patio, central A/C, near clubhouse, shopping, synagogue. Price $23,000—$8,000 approx. mortgage 8¾%. Murray Schub, 2727 Ocean Parkway, Brooklyn, N.Y. 11235, 212-332-6851. Available after April 15, 1979. 29

HELP AVAILABLE

Typing, IBM Selectric 80 wpm. Caligraphy — invitations, business cards, flyers. 789-7527. 29

Apartment wanted in **exchange** for part time management services. Reply box 5300 CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1. 29

Au pares from Scandinavia and Phillipines available to come to Canada. Merry Popin's Domestics. 493-9600, 444-2112. 29

Professionally trained, well screened household and nursing staff, companions, nannies, etc. Free to travel. Full or part time. Available at Gallaghers. Call 967-1136. 29

Housekeepers, Babysitters. Companions. Cleaning Ladies. Live in or out. Temporary and Permanent. Reliable. SOS Domestics. 868-1070. 29

Medical office assistant with 7 years experience: including 5 years with a general practitioner; community health centre; chiropodist; and sole office assistant for 2 general practitioners. Experienced in E.C.G. and laboratory work. Speaks French and some Italian. Arts graduate with certificate in public health seeks post with opportunity for advancement. Minimum starting salary $225 weekly. Reply box 5275 CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1. 29

HELP WANTED

Notice to Advertisers — The Ontario Human Rights Code prohibits discrimination because of age, sex, marital status, race, creed, color, nationality, ancestry or place of origin. In compliance with this code, **The Canadian Jewish News** reserves the right to make the necessary changes in advertising copy. R

Medical office assistant with knowledge of spoken Italian required for office. St. Clair-Oakwood area. Separate staff room including cooking facilities. Weekdays only. Reply box 5273 CJN 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1. 29

Babysitter wanted for 2 year old boy, 2 days a week. Yonge-Eglinton area. References. 481-8129. 29

Babysitter, mature, loving for 2 pre-schoolers, in my home. 881-9999. 29

Cashier & Salesperson wanted. Jewish Bookstore. 6 days a week starting immediately. 781-0071, 781-3664. 29

Stockkeeper-shipper for coat manufacturer. Excellent wages, steady position. Good future for the right person. Apply Pacific Sportswear 366 Adelaide St. W. Toronto. 29

Mature woman to help weekday afternoons with newborn baby. Light housekeeping. Bathurst-Wilson. References preferred. 783-2486. 29

Babysitter wanted, Bathurst-Lawrence area. Mon.-Fri. 8:30 a.m.-12:30 p.m. for one 9 month old baby. 782-6938. 29

Babysitter wanted, 1-2 days a week, Bathurst-Wilson area. 787-6653. 29

Companion for widow, no children, live-in, private room. "Your own home". Very little housework, lots of time off. 2 months in Miami included. References. Reply box 5293 CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1. 29

Clerical position available immediately in large charitable organization. Typing and good telephone manner essential. Phone 9-5 after Tuesday. Mrs. Peery, 869-3811. 29

Luggage factory seeks qualified, mechanically-minded person to operate machines, 249-7167. 29

Shipper-receiver, experienced, steady position, 249-7167. 29

Babysitter wanted for 1 year old in my home., Mon., Fri. & Sat. 781-9222. 29

HOUSE FOR RENT

Bathurst-Invermay, beautiful 4 bedroom house near Clanton Park Synagogue. Walk to subway, schools. December 1. Friday and weekends, 787-3135. 29

Executive bungalow, Bathurst-Eglinton, well furnished suitable for adults. 2 bedrooms, 2 baths. Dec.-April. References required, $600 per month. Reply box 5296 CJN 562 Eglinton Ave. E., Ste. 401, Toronto, Ont M4P 1P1. 29

Forest Hill executive home, completely furnished, 4 bedrooms, 2 blocks to subway, schools and synagogue. Nov. 1 or Dec. 1 to May 1, 782-0340. 29

HOUSES FOR SALE

Private. Bayview Executive
Splendid 5 bedroom, 2 storey, Spanish courtyard, 2 kitchens, 4 baths 2 fireplaces, underground sprinklers. Completely finished lower level with walk-out to pool-size ravine setting. Sauna. Close to schools and synagogues. 222-4422. 29

Huron & Dupont, 3 solid brick houses, 11 and 13 rooms. Sell single or together. Private. No agents. 921-2705. 29

Gourmet Living
On sought-after King land. While you play, your money grows. Important 10 acre parcel with main home, guesthouse, tennis court, pool, pond, stream and barn. On private treed wonderland, 20 minutes from Metro. Asking $359,000. For appointment call 884-6508 anytime. 29

Timberlane Dr. Private Sale. Luxury home. By appointment only. Day 925-4573, evenings 633-7106. 29

Lower Forest Hill, $171,900.
Don't miss a great buy in this super neighborhood. Elegant 9 rm. Georgian. Features 2 stairways to rec rm. & wet bar, central air, underground sprinkler for formal garden, 4 bdrms., library, separate breakfast nook. Mrs. Stitt, 787-6678. James Potter Associates, Realtor, 964-2171. 29

York Mills-Denlow private, 3,000 sq. ft. 4-5 bdrm. Immaculate. Professionally decorated, realistically priced $187,000. 449-4990. 29

Neptune Drive!
This 3-bdrm condominium is close to synagogues. It includes two 4-pce baths, sauna, swimming pool, central air and underground parking. Priced in the low 50's — it will not last long. Call Mark Turk, 485-6565.
L.S. Snelgrove Co. Ltd.
Realtor

Costain Resale
2-storey 4-bdrm with ensuite, upgraded broadlm over hardwood, family rm with fireplace & w.o. Central air, bsmt almost finished with w.o. $20,000 down will move you in! Bob Allison, 881-5940, res. 889-8661.
* * *
Thornhill $5,000 Down
Luxury 3-bdrm apt., mirrored closets, imported broadlm, 2-pce ensuite, laundry rm in apt. Tastefully decorated corner unit with huge L-shaped balcony. Asking $53,900. Willy Allison, 881-5940, res 889-8661.
* * *
Central! $75,900
8-rm semi, suit large family. Has potential for future development. Steps from Bathurst & Queen. Low down payment with 10% open. Call Leslie Tomossy, 881-5940, res 497-8105.
M.R. Allison R.E. Ltd., Realtor

Over 3,000 square feet!
2 storey house, 4 bdrms., 3 washrooms, family rm. & den, very large living & dining rms. Circular stairs from 2nd floor to bsmt. Oak railing & stairs. Large kitchen, walk-out from kitchen & family rm. to large balcony. Marble fireplace. Walkout from bsmt. Roughed-in washroom & fireplace in bsmt. 2 car garage, many more extras. South of Steeles & Don Mills, off Cliffwood Dr. 35 Hawleaf Cres. Pinnemar Dev. Ltd. **493-6382.**

TAL-RAM Real Estate Ltd. Realtor
Don Mills-Finch
$69,900. A super buy, trilevel townhouse. Family room on walk-out level, ensuite master & 2 other bdrms. Large kitchen, 3 washrooms. Large 9% mtge. Glady Weisfeld. 789-4325.
* * *
Forest hill—$109,900
Exclusive
Estate sale. A great 2 storey 4 bedroom solid brick home on a tree-lined & quiet street. Beautiful open entrance hall, separate living & dining rooms, panelled rec room with hardwood floors. New roof, centrally aired. Barry Tsur. 789-4325.
TAL-RAM Real Estate Ltd. Realtor

HOUSES FOR SALE

SOLNIK & RYBAK REAL ESTATE LTD REALTOR
4 Stores Plus 6 Apartments
4 Garages
Eglinton-Spadina Expressway. Drastically reduced! 789-7111, Mrs. Solnik.
* * *
Bayview-Cummer
Spacious ranch bungalow, party-sized living and dining room, huge master with ensuite, 2 other baths, completely finished walkout lower level, 2 open fireplaces, broadloom, drapes, appliances, central air. For more details, call Mrs. Mack, 789-7111.
* * *
Bathurst-Hillhurst
Delightful bungalow in move-in condition. Finished basement, beautifully landscaped pool-sized lot, close to synagogues, shopping and transportation must be sold! Mrs. Mosten, 789-7111.
* * *
Store
Bathurst-Glencairn
First time offered for sale. Suit donut, pancake, take-out food or any retail or wholesale. Busy block. Mrs. Solnik, 789-7111.
* * *
Bathurst-Glencairn $99,500
Newly renovated bedroom, beautiful kitchen, pool sized lot, shows to perfection. Mr. Millstone 789-7111.
* * *
Bayview-Sheppard
$123,900 Brand new 4 bedroom main floor laundry and family room, attached double garage, central air, intercom, shows beautifully. Joan Potts 789-7111.

HERSH
Bathurst-York Downs
Lot 65x175
Ultra kitchen. Full size separate dining room. Extra large living room. 3 bedrooms, 3 washrooms. Luxurious broadloom. Pearl Dennis, 633-7777.
* * *
Bathurst-Steeles
Bungalow Semi
$79,900. Three large bedrooms. Spacious living & dining rooms. Two rooms finished in basement. Central air, 2 washrooms. Priced to sell! Evelyn Pollock, 633-7777.
* * *
Steeles-Bathurst
Luxury Backsplit
$124,900. Modern kitchen, walkout, 3 large bedrooms. Main floor panelled family room, den, powder & laundry room, 3 rooms finished in basement. Double garage. Pearl Dennis, 633-7777.
ROSE HERSH LTD.
REALTOR

Sheila Allen-Tittel
Kimbark-Otter-186' Lot!
$159,000 Very first offering! A comfortable family home with adaptable accommodation! Main level bedroom and full bath, ideal for handicapped, in law, parent's suite, etc. 4 bedrooms on second floor. Quality construction, excellent condition. Florence Skelly 488-6666 or 497-7918.
* * *
Glengrove-West of Mona
The ideal home for a young family, in excellent condition. 2 storey, centre hall, Georgian, 4 bedrooms (master ensuite), main level study and powder room, double garage, central air, new wiring, new roof, copper plumbing. Mrs. Allen-Tittel 488-6666 or 782-3643.
* * *
Lonsdale Condominiums
In the Lower Village! A great place to call home! Only one 2 bedroom available! About 1,200 sq. ft. facing south, realistically priced at $79,900. All amenities, fully appliance kitchen, in-suite laundry, indoor pool, saunas, 24 hr. security, etc. Florence Skelly 488-6666 or 497-7918.
* * *
Alexandrawood-Ravine
Luscious 240' property combines pool and stone residence of outstanding quality, over 5,000 sq. ft. remodelled beautifully. No detail overlooked, to fulfill all of "today's" needs for the "larger" family. Asking $475,000. Mrs. Allen-Tittel 488-6666 or 782-3643.
* * *
Forest Hill Village
Builder's "personal" residence custom designer executed to satisfy the most discerning. 2 storey, 5 bedrooms, spiral staircase, panelled study, huge modern kitchen, attractive walkout basement—asking $249,500 Mrs. Allen Tittel 488-6666 or 782-3643.
* * *
Quality Endures
Fine craftmanship in this handsome Tudor stone lower Village residence will appeal to the discerning buyer who appreciates exquisite details! Leaded windows, oak panelling! 6 bedrooms 6 baths! $349,500. Roz Bennett 488-6666 or 483-3711.
Lower Village!
Excellent Value
Very spacious and gracious solid stone Tudor home. 6 bedrooms on 3 floors. Modern kitchen, interesting family room on main with stone fireplace, unusual "courtlight" garden—charm galore—leaded windows, dark stained oak floors etc. New low price $209,500. Florence Skelly 488-6666 or 497-7918.
Shella Allen-Tittel Limited
Realtor

HOUSES FOR SALE

TAL-RAM Real Estate Ltd. Realtor
Super Sidesplit
Bathurst & Steeles
$109,900. 3-4 bedrooms plus walkout family room to in-ground pool. Finished rec room. Beams, exposed brick, quarry tile & 2 custom fireplaces. A pleasure to show. Babs Wineberg, 789-4325.
* * *
Centrally Located
$139,000. Just listed — ideal doctor's residence — super Georgian centre hall family home. All 4 bedrooms on 2nd (master has ensuite). Main floor family room, modern kitchen, entertaining size living & dining rooms. This one must be sold — Vendor leaving country. Gloria Cole, 789-4325.
* * *
Bathurst/Lawrence
Preferred Stormont Ave.
Solid brick & stone bungalow, move-in condition. Good size principal rooms, spacious master has walk-in closet. Other bedrooms on main & ground levels. Super rec room, charming treed garden, many valuable extras included. A pleasure to show. Renee Bald, 789-4325.
* * *
Hillhurst & Caldow
The family who appreciates the quality of an older home will find this handsome 2 storey Georgian, centre hall very appealing. Large formal living room with fireplace, dining room has bay windows. Hardwood floors, pool size lot. Bill Greisman, 789-4325.
* * *
Chiltern Hill & Croyden
This home is one of a kind. Designed and laid out in a most interesting and practical fashion. Great for entertaining and daily family living. Main floor family room, modern kitchen, powder room. 5 bedrooms on 2nd, walk-in closets and 3 baths. In-ground heated pool and cabana. 2 car garage. Price slashed — now $159,000. Barry Tsur, 789-4325.
* * *
Sheppard & Senlac
Bungalow-Ravine Lot
On an exciting ravine setting this spacious home is in mint condition and offers an opportunity to move in and enjoy a modernized residence for the medium size family. 3 lovely bedrooms, 3 washrooms, maid's room & playroom plus recreation room — Don't miss! Myrna Stone, 789-4325.
* * *
Lower Village—$169,900
Just listed this most charming 2 storey family home — appealing red brick & stone facade — main floor sitting room, den and washroom. Spacious "eat-in" kitchen, 4 bedrooms on 2nd, completely finished & fully panelled basement with rec room and games room. Other exciting features & details. Barry Tsur, 789-4325.
* * *
Upper Village—$174,900
New listing. Beautiful spacious open concept, 2 storey, 4 bedroom residence with full 4pc. ensuite bath and powder room on main. Panelled den & family room with massive fireplace connecting to both dining room and breakfast room. Fully finished lovely lower level. Automatic garage. Super value. Glady Weisfeld, 789-4325.
* * *
Let's Make A Deal
Forest Hill
$215,000. Stately 2 storey, 5 bedroom residence. The many features include ultra oak & beamed kitchen, panelled den, central air & 2 fireplaces. Pool-size lot. Grand reception hall to entertaining living & dining rooms. Excellent value in fabulous location, Renee Bald, 789-4325.
* * *
Lovely Ridelle
A friendly house that shouts welcome! Beautiful open entrance connects to panelled library. Hollywood style kitchen plus enclosed porch. Formal living & dining rooms and powder room completes main level. 5 excellent twin-size bedrooms on 2nd. Rec room & games room in lower level. Central air, under ground sprinklers, automatic double garage & more. Renee Bald, 789-4325.
* * *
Blue Forest-Coreydale
Ravine
The architect/owner used freedom, imagination & creativity. An open concept which combines its breath-taking setting to main living areas. Mezzanine library & main floor family room as well as a rec room and games room on walkout level. 4 super bedrooms, ultra dream kitchen. Joyce Friedlich, 789-4325.
* * *
Lower Village Selection
Gardiner & Chadwick—$229
Elderwood/Vesta—$232,000
Vesta Dr. & Ava Rd.-$239,000
These 2 & 3 storey homes located in prime Forest Hill area, offer family rooms, main floor powder rooms, beautiful kitchens & plenty of the old world charm and details. Some have 4 others 5 bedrooms and all have a master bath ensuite. I have other listings also at higher and lower prices to suggest. For specific details call Renee Bald, 789-4325.
TAL-RAM Real Estate Ltd. Realtor

Classified Ads

HOUSES FOR SALE

MISTER REAL ESTATE RLTR.

Bathurst-Lawrence
New $169,900. Builder's quality executive 2 storey, spiral stairway, family rm, fireplace, main floor laundry, 2 car garage, close to synagogues. Mr. Verrall 224-2800.

* * *

Bathurst Village
Distress Sale — $90,900
Super 3 bdrm split level, gourmet kitchen 10% mtge. Close to synagogues. Mr. Verrall 224-2800.

* * *

Bayview-Leslie-Cummer
Beautiful, large 8 rm, backsplit semi. Super location, long term 7% mtge. New white arborite kitchen, family rm, central air, much more. Well priced. Mel Borenstein 224-2800.

* * *

Skymark's Breath of Elegance
A most gracious 2 bedroom plus exquisite transformation of Florida room. Featuring stained herringbone floors, quarry tiles in foyer and gourmet's kitchen. Abundance of storage and extra cupboards, custom built-in furniture and many more exciting extras included in this professionally decorated "spacious dream". Call Judi Routbard 224-2800 or 498-6060.

* * *

Bathurst-Steeles
$4,000 down 2 bdrm apt. Asking $40,900 Huge living and dining rm. broadloom, spacious kitchen with appliances, central air, mint condition. 224-2800 Mr. Pister.

* * *

Bayview-Steeles "Beauty"
$15,000 Down 3 bdrms plus family rm, with w/o, garage. Hollywood kitchen, 2 baths, 6 appliances, will sell on site. Rose Stone 224-2800.

* * *

Bathurst
Your choice Glencairn to Steeles 2 storey new and side split or townhomes, popular prices. Just listed! Mary Fenyes 224-2800.

* * *

Bathurst-Steeles
3 bdrms, 3 baths, end unit townhome, central air, plush broadloom, 5 appliances, family rm plus fireplace. Only $11,000 down. E. Goldstein 224-2800.

* * *

Bathurst Village
Ravine $116,900. Beautiful and large 3 bdrm bungalow plus main floor family rm, wet bar, central air, plush broadloom, immaculate. M. Roness 224-2800.

* * *

Bathurst-Palm Drive
Magnificent 4 bdrm backsplit, 3 baths, Hollywood kitchen, family rm, wet bar, finished lower level, close to synagogues. $129,500. M. Povering 224-2800.

* * *

Bayview-York Mills
Your choice from $145,900-$229,900 Custom 2 storey 4 bdrms, 4 baths, giant kitchens, family rm, 2 fireplaces, finished w/o bsmt, overlooking golf course, spiral stairways. A. Benegbi 224-2800.

* * *

Bathurst Executive
$229,900
Price reduced over $40,000. Unique 2 storey, 4 giants bdrms, 5 baths, Hollywood kitchen, family rm, fireplace, 172' deep ravine lot, finished w/o bsmt, bar room, spiral stairways, sauna plus much more. A. Benegbi 224-2800.

* * *

Bathurst Charelton
Magnificent 5 level backsplit over 4,000 sq. ft. 5 baths, huge Hollywood kitchen, 29' family rm, fireplace, many extras. A. Benegbi 224-2800.

* * *

Bathurst Manor
Reduced $30,000. Executive 5 bedroom home, huge modern kitchen, 3 baths, den plus fireplace, large living and dining rm, giant party rm with wet bar, office, sauna, bath, servants quarters, cedar balcony, overlooking large treed lot. Owner's leaving country. Fast possession. A. Rosen 224-2800.

* * *

Bathurst-Palm Drive
$89,900
Reduced $9,000 for fast sale! Immaculate 3 bdrm, 2 bath, imported ceramic kitchen, new broadloom, new roof, central air, treed garden. A. Rosen 224-2800.

* * *

Bathurst-Wilson
Store plus 4 bdrm apt. Excellent business location. Includes office space, plenty of parking. Only $123,900 A. Rosen 224-2800.

UNGERMAN

Palm Drive—$119,900
Stone front side-split, moments from Clanton Park Synagogue. Main floor den & powder rm. Large master bdrm. with bath ensuite, spacious living & dining rm. Large beautiful private garden. Joey Taylor 484-9111.

* * *

Bathurst-Finch
$63,500. 3-bdrm. townhouse, central air, eat-in kitchen plus appliances. Large family rm., 2 baths, 9¼% mtge. Mrs. Faust, 484-9111.

HOUSES FOR SALE

n. s. smith
REAL ESTATE LIMITED

Bathurst-Drewry
Open House Sun.
2-5 p.m., 434 Drewry Ave. Charming 3-bdrm bungalow, fin. bsmt, tastefully decorated, pool-sized lot, priced to sell. Sally Rosen. 223-6800. N.S. Smith, Realtor.

* * *

Bathurst-Lawrence
Open House Sunday
2-5 p.m., 75 Stormount. Executive 3-bdrm sidesplit, family rm plus den, walkout to Florida rm, central air, appliances, many extras, 2-car garage. Sally Rosen, 223-6800. N.S. Smith, Realtor.

Harvey Kalles REALTOR

York Mills-Leslie
Kirkwood Tennis Club
$219,000. Superb 5 bedroom, 2 storey home on large lot. Features family room plus library on main floor. Completely finished lower level with extra bedroom. Immediate possession, all the extras. Mrs. H. Rose. 226-9440.

* * *

Charleton Blvd.
$154,900. Beautiful 2 storey, 5 bedroom home features comfortable main floor family room, kitchen with walkout to cedar deck, entertainment size living and dining rooms. Close to B'nai Torah, shopping and TTC. To inspect, call Carol Sherkin, 226-9440.

* * *

Bayview-Fifeshire
Reduced to $187,500
5 bedroom, 2 storey Tudor home in move-in condition. Main floor family room and laundry, completely finished basement has walkout to garden. Great value! Hillary Cohen 226-9440.

* * *

Bathurst-Finch
$199,000
Prestigious and exciting 4 bedroom backsplit spacious kitchen, living and dining rooms, spectacular family room and den leading to magnificent pool and garden. Must be seen and sold! Bea Estrin 226-9440.

* * *

Leslie-Steeles
$174,900
Elegant 4 bedroom 2 storey magnificent living and dining rooms, beautiful oak kitchen, and family room lead to garden and swimming pool. Panelled rec room, sauna and large play room. Many extras! Call Bea Estrin 226-9440.

* * *

Beaverhall-Banbury Road
$315,000 Most admired home in area, loaded with every feature you expect to find in a custom home. Formal dining room, family room with rustic beamed ceilings, rosewood panelled library, sunken living room, 5 bedrooms, 2 main staircases. Truly an elegant home. Elise Kalles 226-9440.

* * *

Fifeshire Bayview
One Level Living
$295,00 — Swimming pool, pool house with its own kitchenette, bathroom and change rooms. Gracious entry hall-study-living room and family room, open ceiling, 3 bedrooms, informal elegance is the key note to this splendid ranch bungalow. Joan Grant 226-9440.

* * *

Just Listed!
$144,900 Bayview Cummer 4 bedroom backsplit. Exquisite decor. 2 fireplaces, family room leads to garden, fantastic rec room with wet bar, elegant living and dining rooms. Move-in condition. Bea Estrin 226-9440.

* * *

Bayview-Finch
$142,500 Charming and rustic 4 bedroom, 2 storey, main floor library, finished rec room with fireplace, situated on quiet court, close to schools and TTC. Anne Kirshenbaum 226-9440.

* * *

Leslie-Steeles
$219,000 — Custom 2 storey on ravine lot, 5 bedrooms, family room plus panelled library. Large kitchen with skylights, loaded with many quality extras. Move-in condition. Eva Cohen 226-9440.

* * *

Leslie-Sheppard
$10,000 Down. Townhouse. A real beauty! Broadloom throughout, fabulous decor, fireplace in living room, 3-4 bedrooms. Priced to sell $66,900 with all appliances. Michelle Noar 226-9440.

* * *

Doctors or Dentists?
Bayview-York Mills-$209,000
4 bedroom, brand new home in this desirable exclusive area. Builder will complete to your specifications. Call Lee Landsberg 226-9440.

* * *

Bathurst-Finch
Greatly Reduced—$235,000
Elegant and grand custom built executive home, 4 bedrooms, marble entrance hall. Ultra kitchen, den, family room, finished lower level, all finished in quality wood panelling. Many extras. Call Anne Kirshenbaum 226-9440.

* * *

Just Reduced!—$111,900
Bathurst Manor. Newly decorated. 6 room bungalow with double garage. Fully panelled basement that walks out to quiet treed garden. Steps to shopping TTC and shuls. Call Eva Cohen 226-9440.

Harvey Kalles

HOUSES FOR SALE

DEL DEL REALTY INC. REALTOR

Bathurst-Wilson
130 Neptune Dr.
Choose from 2 or 3 bedroom luxury condo. apts. Central air, utility rooms, complete recreational facilities. Walk to Synagogues, Shabbos elevator. Mildred Cappe, 226-6390.

* * *

4 Bdrm.-Family
Feature Lovely Large Rms.
Pineway-Cummer area near all schools & shopping, private, style semi on big lot with many extras. Asking $83,900. To view call Alex Liss, 226-6390.

* * *

"Just Listed" $84,900
Don Mills & Steeles
Showplace condition. 2 storey, attached garage, 3 lge. bdrms., 3 baths, brdlm. & drapes, all appliances, finished rec. rm., lge. lot. Call Natalie Kopman. 226-6390.

* * *

Modern Mini-Mansion
Don Mills & Steeles
Near schools, shopping & synagogue. Many fine features make this home a good buy at $84,900. Must be seen to be appreciated. Call Alex Liss. 226-6390.

* * *

Skymark 1-23rd Fl.
SW "Pinnacle" Model!
The one you've been waiting for! Huge open plan, beautifully broadloomed, mirrors galore. 2 br. 2 bath, encl. Florida rm, insul. $91,900. Elaine Harris. 226-6390.

* * *

Bathurst & Lawrence
3 Bedroom home with finished basement. Close to TTC. Shopping & Schools. Call Barney Daiter/Elaine Cohen. 226-6390.

* * *

Bayview-York Mills
Delightful bungalow in quiet country setting. 2,150 sq. ft on one level. Well enclosed private lot, short walk to bus. Mildred Cappe. 226-6390.

* * *

Bathurst-Sheppard
3-5 Bedrooms
Large principal rooms, gorgeous kitchen, main floor laundry, family room. Completely finished lower level. Sparkling move in condition. Mrs. Chelin. 226-6390.

* * *

Upper Forest Hill Beauty
Tudor 2 Storey 6 Rooms
$25,000 down. Brick & stone, att. garage, spacious home. Modern kitchen, central air cond., bath ensuite. Top condition priced for quick sale, many extras. N. Jordan. 226-6390.

* * *

At Charlton Rd.
$144,900. Exceptional 4 bedroom, 2 storey. Beautiful ceramics thru-out. 2 fireplaces, main floor laundry, walk to 2 synagogues. 3 years new. Mildred Cappe. 226-6390.

* * *

Bayview & Steeles
Best Buy
$156,900. Brick "Kappy" luxury built, 4 bdrms., centre hall. 3 storey, main floor family room. 2 fireplaces, finished lower level walk-out to landscaped yard. 40x13 recreation room. Vendor anxious! Leon Soberman, 226-6390.

* * *

Bathurst & Sheppard
New 2 storey, 4 bdrm, quality built home, double garage, main floor family rm., laundry rm., walk-out, 5 pc. ensuite with walk-out to deck, huge kitchen. Call Barney Daiter. 226-6390.

* * *

Bathurst-Steeles
Superb design, stone front, cathedral ceilings, spectacular open concept, huge family room, mezz. Den, 2 walk-outs, 3 bedrooms, plus much more!!! Mildred Cappe, 226-6390.

* * *

Big, Bold & Beautiful
Prestige Bayview Home
Four large bedrooms, main floor family, utility & powder rooms, 2 stone fireplaces, sauna, air, enclosed wrought iron courtyard. Call Anna Socket. 226-6390.

* * *

Bathurst Manor — Ravine
& Pool — $249,900
Engineering feat. Magnificent 2 storey, gourmet kitchen, 4 bedrooms, walkout stunning lower level overlooking privacy of an in-ground pool, complemented by expensive homes, marble entrance, sunken living room. Leon Soberman, 226-6390.

the Permanent

Bathurst-Lawrence
Just listed, $67,900 charming 2 bdrm. bungalow, private dr., walk to plaza. Mr. Kalef 783-3333.

* * *

Bathurst-Steeles
$15,000 down, super 4 bdrm. 2 storey semi, fin. bsmt, central air, family rm., quiet street, close to synagogues, shopping, TTC. Mr. Kalef 783-3333.

* * *

Bathurst-Sheppard
$98,500. Stunning centre hall bungalow, 3-4 bdrms, 2 baths. Panelled rec. room, fabulous new kitchen. Many extras. Natalie Schacter 783-3333.

Canada Permanent
Trust Co., Realtor

HOUSES FOR SALE

Paul Slavens
Real Estate Ltd. Realtor

Bayview-York Mills
First offering! Hot! New listing. Breathtaking ranch bungalow perched regally on 148' frontage. Fine master bedroom with separate dressing room & 3 piece ensuite. Sunken living room with walkout to Florida room. Quality of this builder's home displayed in magnificent kitchen with separate eating area & gas BBQ. 10' ceilings in entrance hall & living room. Panelled family room, private maid's quarters, billiard room. Too much to mention here. Asking $245,000. Gary Mitchell. 483-4337 or 635-0854.

* * *

Lower Village & Pool
Asking $235,000. Elegance & charm best describe this "Homes & Gardens" 2 storey, centre hall Georgian, featuring large principal rooms, main floor powder room & library with walkout to award-winning pool. 4 bedrooms, 4 baths, plus completely finished lower level. A must to see. Call Shirley Sugar. 483-4337 or 633-4490.

* * *

Just Listed
A world of elegance awaits you in this totally renovated 2 storey, centre hall home. Spacious foyer, outstanding main floor family & powder room, 3 working fireplaces, skylights, pot lighting, cedar decks & much more as one would expect in a house of this calibre. A must to see. Call Rose Caplan. 483-4337 or 783-3879.

* * *

Forest Hill & Pool
Just listed. Asking $157,500. Exciting Georgian centre hall, 4 super bedrooms plus main floor library & powder room, inviting inground swimming pool plus patio, central air, many extras. Call Phyllis Rosen. 483-4337 or 961-5666.

* * *

Bathurst & Eglinton
Very special 5 bedroom 2 storey. Asking $149,900. Beautifully decorated & filled with charm. Separate living & dining rooms, huge cedar deck on pool-sized lot. 4 baths, central air, double garage & much more. Call Gary Mitchell. 483-4337 or 635-0854.

* * *

Dream Home
Beautiful Forest Hill. Charming 2 storey home, centre hall, 3 bedrooms (king-size master) 2 working fireplaces, eat-in kitchen, family room with walk-out to pool. Priced under $130,000. for quick sale. Mr. Slavens. 483-4337.

* * *

Forest Hill-$84,900
Don't miss this detached 3 bedroom home. Mint condition. Modern (eat-in) kitchen, finished lower level with extra kitchen & powder room, private drive & attached garage. Walking distance to new subway. Call Julie Szymanski. 483-4337 or 248-0536.

* * *

Distress Sale
150 Neptune — $52,900. Bathurst & Wilson. Luxury 3 bedroom suite, eat-in kitchen, 2 full baths, central air, 5 appliances. South-West exposure. Call Julie Szymanski. 483-4337 or 248-0536.

Realty-One Ltd. Realtor

Bathurst-Wilson
$74,900. Stone Front 3 bedroom centre hall bungalow. Good size rooms. Finished basement. Private drive. Mr. Fisher 789-3473.

Sadie Moranis
Limited • Realtor
449-2020

PERSONALIZED SERVICE
QUALITY HOMES
Sanfield-Misty
$269,900. Low profile, 4 bedrooms, family room on main floor. 100'x150' property, separate dining room, priced to sell. George and Annette Donnenfield. 449-2020.

* * *

Elegant Perfection
$257,500. Forest Hill. 2 storey, 4 bedrooms. 22' Rosewood family room, spacious entry foyer, modern kitchen, entertaining lower level. Expensive extras. George and Annette Donnenfield. 449-2020.

* * *

Briar Hill — Reduced
$249,500. Spacious 4 bedroom. Entertaining living and dining room, central air, finished lower level. George and Annette Donnenfield, 449-2020.

* * *

Gentleman's Farm-104 Acres
$185,000 Lovely renovated Tudor bungalow. Stone fireplace, air conditioned, help's cottage, horse barn, 1 acre spring fed pond, 2 miles from Uxbridge — 50 min. from Metro. Nancy Dunlop 449-2020.

* * *

Vesta Drive
$158,500 2 storey, 4 bedroom. Modern eat-in kitchen, den, walkout to garden, rec room, move-in condition. George and Annette Donnenfield 449-2020.

* * *

Cassandra-Underhill
$110,000 Executive 2 storey pool-size lot, main floor, family room, modern kitchen, rec room. Early possession. George and Annette Donnenfield 449-2020.

HOUSES FOR SALE

LIL RUSH

Bathurst-Village
Professionally decorated 8 room backsplit, double garage. Hollywood kitchen with walkout, 3 baths, completely mirrored ensuite, den, family room, wet bar & walkout to beautifully landscaped lot. Move-in condition. Sheila Ender 636-5200.

* * *

Bayview-Steeles $81,900
Beautiful 4 bdrm backsplit, garage, ultra modern kitchen, dishwasher, panelled family room, walkout to patio, central air. Many extras. Must be sold. Mrs. Ackerman 636-5200.

* * *

Overbrook-Wilmington
$72,900 — Lovely 4 bdrm backsplit semi. Hollywood kitchen, built-in stove, panelled rec room, 2 baths, central air. Move-in condition. Close to schools & synagogues. 1 open mtge. Mrs. Lipton 636-5200.

* * *

Bayview-Steeles
New custom built 10 large rooms, circular staircase, 4 bdrms on upper level, main floor library, family room, 2 open fireplaces. Must be seen. Mrs. Waxman 636-5200.

* * *

Bathurst-Sheppard
Handyman's Special — $64,900 6 room storey & half on 50' frontage. Great land value. Steps to Bathurst Shawn or Morris. 636-5200.

* * *

Leslie-Steeles
Lovely 2 storey, 4 bdrms, double garage, circular staircase, king size master, bath ensuite, main floor laundry, powder & family rooms, open fireplace, 1 yr new. Must be seen. Mrs. Herzog 636-5200.

LIL RUSH R.E. LTD., REALTOR

A.E. LEPAGE

3 Bedroom Near Ludbury
and Allenby Schools
$135,000 for this immaculate move-in condition delightfully decorated. All amenities including private drive, and fenced garden for dog, available immediately. Dorothy Gordon 921-1116.

* * *

Forest Hill
Building Lot-$169,000
Surrounded by estate-like properties. This 94'x186' lot would enable someone to have their dream home. D. Gordon 921-1116.

* * *

"Patter Project"
Renovation
$117,500 In the Lyndhurst-Casa Loma area. This extensively renovated home is like new. There are 4 bedrooms on the second floor plus a loft family room that would delight a young family. Dorothy Gordon 921-1116.

* * *

Attention Devil's Glen
and Blue Mountain Skiers!!
$179,900
Vogel built Country Home
If you have ever had the desire to own a country property without the hassle of building, see this beautifully designed, all season hide-a-way on 50 acres of the most interesting topography in a desirable area. 4 bedrooms, and British Columbia Cedar beam in both entertaining area lends an air of quality and yet informality. Dorothy Gordon 921-1116.

* * *

Rosedale Duplex
With Great Investment
Potential
$249,000 Main floor 2 bedroom, 2 bath apartment which vendor would like to retain on lease. Unusual 2 storey upper dwelling with third storey consisting of self-contained apartment. Ideal situation for help or family. Dorothy Gordon 921-1116.

* * *

Patrician—Forest Hill
Residence—$325,000
Elegant Georgian 17 room, 8 bedroom home. Ideal for very social family or consulate. Superb entertaining areas and many features to insure the comfort and privacy of a large family. A delightful extra is an authentic coach-house which is presently lived in and income producing. A must see with anyone with imagination. Dorothy Gordon 921-1116.

* * *

$359,000
Forest Hill-Gothic 3 Storey
This 8-9 bedroom home has been manicured to resemble new. All the mellow woods have been returned to their former glory and stained glass in mint condition. This house has a totally updated kitchen & inground pool. The lot is an unbelievable 114'x 197'. Many extras are included. Dorothy Gordon 921-1116.

* * *

$750,000
Forest Hill—Double Lot
This 2 storey, 6 bedroom home has a double life. The old has been restored and the new has been added to provide every comfort and luxury. The built-ins are of furniture quality with almost junior dining room within. A new family room, mud room and main floor laundry room that is an architectural delight. Dorothy Gordon 921-1116.

HOUSES FOR SALE

REALTOR
Royal Trust
"THE SIGN THAT SELLS"

Bayview Country Club
$275,000. Elegant 5-bdrm executive, main-flr. library & family rm. with superb view of golf course. Complete appliances, central air, beautiful 100-ft landscaped lot. Move-in condition. Mr. Chernin 635-1170.

* * *

York Mills-Donalda
2 new homes, outstanding 4-bdrms on prestige and private cul-de-sac. Modern architectural designs with fabulous view from several sun decks. Formal 18-ft dining rm, magnificent oak staircase, open concept. Must be seen. From $229,900. Call Mrs. Carmona. 635-1170.

* * *

Excellent Family Home
Prime location. Bathurst North of Sheppard. 3 bdrms, 3 baths, split-level bungalow, large den, self-contained apt with separate entrance. Loads of cupboard space, air conditioned, good lot. First time offered. One owner. Naomi Fruitman. 635-1170.

Royal Trust
Corporation of Canada
Realtor

LOT FOR SALE

Over 9,000 sq. ft. Close to Clanton Park Synagogue, parks and schools. Quiet cul-de-sac. Prestigious area. $85,000 663-9349. **29**

Land for a duplex, 70-72 McGill Street, close to Yonge. Zoned for 2 apts. Asking $109,000. Call exclusive agent, George Halas. **G. Halas Realty Ltd. Rltr. 925-1121 or 783-1791**

OUT OF TOWN PROPERTIES FOR RENT

Going south for the winter? Why be tied to one place? Explore-Motor home for rent completely loaded, 1977, air conditioned etc. Good rental rate if for winter months. Phone 514-678-7082, 7 p.m. to 10 p.m. **29**

PROPERTIES FOR SALE

Private, for professionals. Formerly dental office and residence on Weston Rd., north of Eglinton Ave. Corner 3-storey brick with ample parking at $83,900. Call 635-6847. **29**

PERSONAL

Dancing — modern dance, tap, keep fit classes done to music, taught to all ages. No contracts. Phone Sandy, 10:30-12:30, 5 p.m.-7 p.m., 633-3286. **29**

World-wide dating and marriage brokerage service. Free brochure. Call (305) 721-8257. Write: LDE, P.O. Box 25038 Tamarac, Florida 33320. **29**

Refined, attractive, single, young lady, 26, university educated, enjoys music, movies, good conversation and close friends would like to meet single young man to age 30 with similar interests. Please include phone number and photo which will be returned if requested. Reply box 5295 CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1. **29**

Sincere, caring, recently widowed lady is interested in meeting serious, lonely gentleman, age 68-73 to share life. Reply with phone number to box 5301 CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1. **29**

Is There Someone
Out There?
I am looking for an attractive, tender, aware woman 30-42, liberated yet with the warmth of yesterday to share a relationship between equals. I enjoy talking, laughing, being and doing. I am divorced, 43. Can you help change my "I" to "we"? Please write including phone number and photo if possible. Box 5198 CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1. **29**

Anyone between the ages of 20-25 interested in joining a club for out-of-town singles attending university write box 5297 CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1. **29**

Although the chances of meeting the right someone this way are quite remote, I am a single girl who likes dining, dancing, fun in the sun. Must be good-looking, under 35, marriage-minded for future family and life of own. Discretion assured. Reply box 5299 CJN, 562 Eglinton Ave. E. Ste. 401, Toronto, Ont. M4P 1P1. **29**

Autos delivered anywhere in Canada, U.S. Toronto Driveaway Service. 226-4616. **29**

Internationally famous Canadian private investigator. Strictly confidential. Recommended. Phone 638-0947. **29**

PERSONAL

Want A Little Mazel?
Join Mazel Dating. Serving Toronto, Southern Ontario. Call 651-7594. **15**

College grad., likeable, outgoing, sense of humour, popular, though still single, seeking right lady, interested not in dates but in marriage-minded young ladies in 20s. Reply box 5286 CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1 **29**

Handsome, young businessman is interested in meeting a single, attractive girl between 20-30. Reply box 5272 CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1. **29**

SINGLE Jewish professional business people meet. Call Mrs. Fren, 534-7310 or write box 5134 CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont., M4P 1P1. **29**

Confidential, discreet, private investigation, reliable, 24 hour service. 224-1910. **29**

Learn to dance. Make new friends, private lessons — $9. 781-0691. **29**

SERVICES

Appliances

Appliance repairs, stoves, washers, dryers, etc. Fast, efficient service. Evening service available. 534-7178. **29**

Stove, fridge, washing machine, dryer, vacuum cleaner repairs, cheap. 789-4206. **29**

Carpentry

Custom cabinets, rec rooms, alterations, home and office. References. Call Lou 245-4225. **29**

Experienced, finish and rough carpentry for alterations, repairs and additions. 633-3467. **29**

Custom kitchen cabinets, recreation rooms, alterations, residential, commercial, reasonable, licensed carpenter. Isaac 787-3704. **29**

Carpenter, all types of carpentry work, stores, residences, offices, recreation rooms. Call 964-2179 till 5 p.m. and 922-9482 after 5 p.m. and weekends. **29**

Carpenter, kitchens, washrooms remodelled, new kitchen counter tops, rec rooms, first class job. 782-5679 evenings. **29**

Clothing

Corsets, brassieres and bathing suits. Individually designed, custom made and alterations. European experience. Margaret Lakos, 437 Lawrence Ave. W. 787-7754. **29**

Fur repairs, alterations and remodelling. Also sheep skin coats to measure. 494-3288. **29**

Wanted, used fur coats, jackets and stoles. Highest prices paid. *** Complete fur service — storage, cleaning, restyling, repairs and relining. **Furs by Shapiro**, 3364 Yonge St., 481-9690. **29**

Electrical

Electrical alterations and new work. Emergency service. Reasonable rates. Lic. E119, 636-2950. **29**

Electrical installation and repairs, big or small jobs. Licensed, at your service. 654-1270. **29**

Entertainment

An exciting band will sing and play for your simchas. Call Paul 222-1095. **29**

Versatile Band, available for dances, parties, weddings and Bar Mitzvahs. The Toronto Sounds. Dan Moir. 699-2616 (evenings). **29**

Disc Jockey for all occasions. The best music and equipment at the best prices. Baron 638-3753, 638-3275. **29**

Home Cleaning

Broadloom and upholstery cleaning on location. Steam cleaning method. A-1 Rug Steam. 781-5359. **29**

Home Improvement

Mac plastering, tiles and stucco. From 9-5 call 787-7973, evenings and weekends 223-2479. Lic. B3441. **29**

R.S. Roofing
783-2120 Metro. Lic. B4654. Repairs and complete re-roofing. Reasonable with 10 year workmanship warranty. For free estimates call Robert 783-2120. **29**

Save money this winter, have your windows and doors sealed by a professional caulker. Call anytime, but work done weekends only. 438-9628. **29**

H.G. Roofing. New eavestroughing, all kinds of repairs. Free estimates 221-8213. **29**

SERVICES

Home Improvements

Custom home and general home improvements. 30 years experience. 466-8986 George, 364-4233. **29**

Andrews & Kadoch carpentry cabinet maker, office renovations, basements, custom bars and kitchens, cedar fencing. 630-2116. **29**

A.B.C. Carpet Service. Installations, stair shifting, cleaning, repairing. 787-4166. **29**

General contractor specializing in general repairs, tile work and big jobs, commercial and industrial. 743-9671 Metro Lic. B2821. **29**

Invitations

Exquisite wedding and Bar Mitzvah invitations and accessories at **top discount** prices. **Min Goldberg**, 787-6005. **29**

Number One for wedding, Bar Mitzvah, all social stationery. Personal service in your home. 2-3 weeks delivery. 884-6171. **29**

Bar Mitzvah, Bridal Invitations. Generous discount on all regular lines. Exquisite new catalogue now in for something modern and different. Hebrew script. Place cards, matches, benchers, kepahs, stationery, embossers. Free Gifts. Barbara Mortfield. 633-8230, 638-5040. **29**

Miscellaneous

Jim's Window Cleaning
Homes, stores and offices. For information please call 245-5544, ask for 1366, leave message anytime. **29**

Caterer available for dinner parties, buffets, small functions. Mrs. Alexander 889-2813. **29**

Typing — fast and reliable. Essays, business letters and reports. Copy typing or dictaphone. 244-6142. **29**

Selling Your
House Furnishings?
Allenby's will do it for you — right from your home. Zelda Eisen 489-0913, Rosalind Freedman 782-4023, Honey Milstein 787-3589. We are also "furniture finders". Register with us whether you're buying or selling. **29**

Movers

Mike's Movers and storage. Call us and compare our prices. Pianos and lic. 630-5222. **29**

Gemini Movers. Top quality service, homes, apartments, offices, packing and piano moving. 782-8736. **29**

Piano moving, dismantling. Gemini Movers. 782-8736. **29**

Music Lessons

Edith Narvey, A.R.C.T., experienced piano teacher, beginners to advanced 781-2083. **29**

Piano lessons with excellent teacher A.R.C.T., B.A. Fond of children. Bayview-York Mills. Limited space available. 447-9555, 485-0681. **29**

Guitar lessons, folk, classic, your home. Community college and B. of Ed. instructor. Composer and music director for children's theatrical shows. Specialist in creative tutoring of children and adults. Sheet music supplied, advise on instruments. Bernard Aaron. 782-7180. **29**

Painting

Paperhanging and painting, residential, commercial, reasonable rates, experienced. Call 782-1955. **29**

Painter & Decorator
Specializing in wallcovering. Sigi Shemer. Call 636-3318. **29**

Painting, interior, exterior, wallpapering, fully guaranteed in writing. 30 years experience. 531-8771 after 6 p.m. **29**

Interior decorating, painting and wallpapering, specialist in wallpapering, guaranteed work. 492-1747 call anytime. **29**

S & A Painting — Newly established, well experienced, anxious to work, reasonable, painting, wallpapering, decorating, woodwork, 636-4593. **29**

Interior and exterior, low prices, call after 5, Paul, 661-5979. **29**

Rego's painting and wallpapering, interior, exterior, free estimates, 444-2362 call anytime. **29**

Paperhanging and painting. Experienced, efficient, free estimates, work guaranted. Call 498-7757. **29**

Interior/exterior painting, experienced, free estimates, 782-7471, Allan. **29**

Royal United Painting & Decorating. Interior/exterior. 465-5048, 534-5848 after 6 p.m. **29**

SERVICES

Piano Tuning

Jules Hoffman, piano tuning and repairs. Formerly with Mason and Risch. 635-5117. **29**

Plumbing

Plumber, all kinds repairs and drain service. Reasonable, guaranteed, 781-6457. **29**

Plumber, all types repairs and drain service. Reasonable and guaranteed. 633-3696. **29**

M & T Plumbing. Bathroom remodelling, repairs, emergency service. Free estimates, 491-4997, emergency 245-5544 page 3691. **29**

Gus plumbing and heating. New work, repairs and alterations. 24 hour service. 536-1603. **29**

Professional Services

Bookkeeping and tax service. Specializing in small business. 636-3077. **29**

Tutoring

Experienced Hebrew tutoring and Bar Mitzvah lessons. 223-4643. No Saturday calls. **29**

Rabbi will teach and prepare for Bar Mitzvah by private arrangement. Phone after 6 p.m. 663-0133. **29**

Academic
Tutoring
Service
1 to 1. Private tutoring by Ontario certified specialists. All subjects. Elementary through grade 13.
889-8834

Tutor for mathematics, all grades, experienced. Call 636-5758. **29**

Experienced tutor available in Hebrew and English subjects. Call 783-1632. **29**

Tutoring needed? Cambridge Tutoring offers private home instruction by qualified teachers. All subjects. 881-8280. **29**

Upholstery

Elize Upholstery and Drapery. Custom re-upholstery and antique specialist, custom draperies. European craftsman. 781-7759, 636-0550. **29**

Window Shades

Window Shades
Custom made, shown in your home. Also colored venetians. We beat all prices! Call Howard Swartz, Dee & Dee Carpeting 223-3622, 483-9877. **29**

ROOM FOR RENT

Bathurst-Cedarcroft. Attractive furnished room suitable for student or businessgirl. Kitchen privileges, near transportation. 633-6486. **29**

SHARED ACCOMMODATION

Male student, 23, requires roommate, private room, kitchen privileges, Sheppard Ave. E. near subway. Student preferred. Call 221-2467 after 6 p.m. **29**

Mature woman has beautiful 3 bedroom furnished apartment to share with same. Bathurst-Sheppard. Call before 12 and after 5 p.m., 635-9867. **29**

Girl, 21, student and working, looking for same to share 2 bedroom apt. Bathurst-St. Clair. 630-6431. **29**

UNVEILING

The unveiling of a monument to the beloved memory of the late **Lela Parlow** will take place on Sunday, October 1, 1978, 10:45 a.m. at Roselawn Cemetery, First Moldover section. Relatives and friends are invited to attend. **29**

The unveiling of a monument to the beloved memory of the late **Libby Borenstein** will take place on Sunday, October 8, 1978, 11 a.m. at Bathurst Lawn Cemetery, Beth Emeth Bais Yehuda. Relatives and friends are invited to attend. **29**

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They wait

NEW YORK [JTA] —
The outbreak of fighting in Managua and other cities in Nicaragua between government forces and rebels has not had any special impact on the country's small Jewish community, it was reported here by Rabbi Morton M. Rosenthal, director of the Latin American affairs department of the Anti-Defamation League of B'nai B'rith.

Rosenthal said that in a telephone conversation with a leader of the Jewish community, he was told that Jews, as such, have no special problems and "their situation remains okay." The small Jewish community consists of 40 people concentrated in the capital of Managua, six Jews in Granada and one in Leon.

During a visit to Managua last May, Rosenthal said he found that the Jewish community had recovered from the devastating earthquake of 1972, which destroyed the capital. Following the earthquake, some 60 Jews, more than half the city's Jewish population, left the country. Rosenthal said the remaining Jews have replaced the synagogue which was destroyed by the quake with a small but beautiful new temple which serves as a focal point for Jewish life.

Most of the Jews in Nicaragua immigrated there from Europe after World War II. Their children, for the most part, have gone abroad for their education and have not returned.

The Somoza regime, which is now under attack, has been friendly with Israel since the latter's creation. Jerusalem Mayor Teddy Kollek, in his recently published autobiography "For Jerusalem: A Life," describes how the father of the present President Anastasio Somoza Debayle, Gen. Anastasio Somoza Garcia who took power in 1936, agreed in 1947 to give Jewish Agency officials documents enabling them to purchase arms and other equipment necessary to repel the Arab attack they knew would be unleashed once the Jewish state was created.

Nicaragua also agreed to support the creation of the state of Israel when the issue came before the United Nations General Assembly.

Jews sent to death

JERUSALEM [JTA] —
Death sentences imposed earlier this month by a Ukrainian court in Donetsk of four Georgian Jews was clearly an act of anti-Semitism, a spokesman for the "Shomer Achi Anochi" (I Am My Brother's Keeper) said here. The four condemned men were among 56 persons, non-Jews and Jews, who worked in a textile factory near Baku on the Caspian Sea. They were tried on a series of "economic crimes," including a charge of having stolen government property.

OBITUARIES

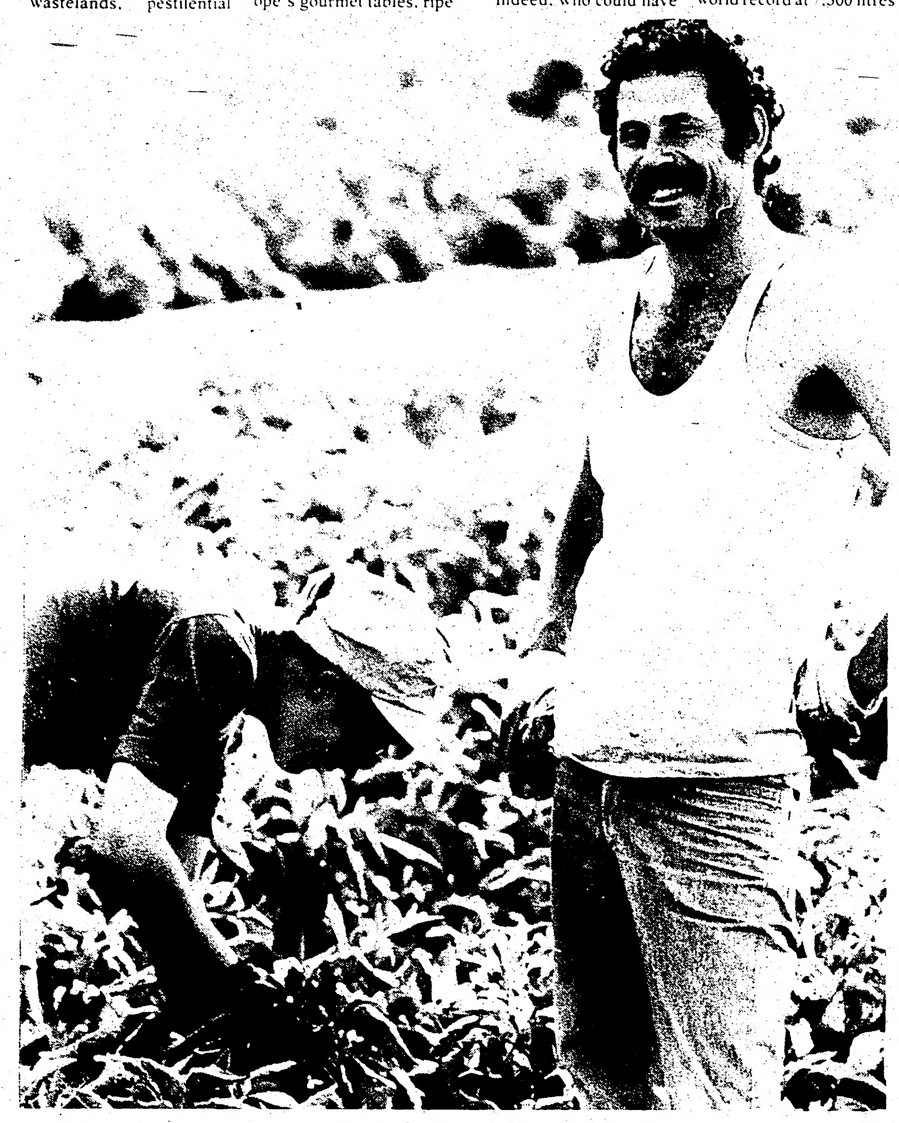
Andrews, Clara — On Sept. 19, late of 130 Old Forest Hill Rd.
Burns, Mortimer — On Sept. 14, late of 2121 Bathurst St.
Caplan, Leah — On Sept. 17, late

Making the best of the land in the land of Israel

EILAT —

Incurable optimists as Israel's founding fathers were, none of them foresaw at the turn of the century that from the barren wastelands, pestilential marshes and parched deserts which the Land of Milk and Honey had become, would one day sprout smooth, savory avocados to grace Europe's gourmet tables, ripe red tomatoes to brighten London's grimy fog, and cool, crisp cucumbers to bring a breath of summer into the long Scandinavian night.

Indeed, who could have imagined that despite an almost total lack of natural pastures, Israel's average annual milk production would, thanks to scientific feeding methods, hit a world record at 7,300 litres per cow?



Israel's agriculture is famous for its high productivity and its reliance on modern, efficient techniques.

That by the use of improved strains its cotton production — 125 kg. per dunam — would be one of the highest known, and its groundnut yield nearly twice as high as President Jimmy Carter would consider a satisfactory performance?

That some citrus plantations produce up to five tons per dunam, more than any other country to date, is less surprising, since, there is, after all, the Jaffa tradition to be upheld.

It is by now commonplace that Israel possesses little naturally fertile soil, that it suffers from an acute shortage of water, that its labor force is limited and its financial resources strained.

Once the use of all the potentially arable land — some 4.4 million dunams — and the 1,235 million cubic metres of available water resources had been rationalized to the maximum, (projects which were completed by the early 1960s), Israel's agronomists were faced with the challenge of producing more food despite the limits fixed by nature.

That they have succeeded, first, in supplying 75% of Israel's own food requirements and at the same time in increasing fresh and processed agricultural exports from $78 million in 1961 to $500 million for 1976, seems on the face of it an enigma.

The answer lies in what might be termed an integrated agricultural system: scientific and agro-mechanical research is conducted in close collaboration with the farmers themselves; harvesting is highly mechanized, and, once the crops are in, a sophisticated transport, promotion and marketing organization takes over to ensure the efficient distribution of the fresh produce.

Perhaps the most outstanding among the success stories of this system is that of the Arava tomato. Members of Kibbutz Yotvata, situated in the southern Arava just north of Eilat, asked Israel's agronomists to adapt strains and methods of cultivation to the warm winter climate and salty water of the area.

The scientists eventually came up with a succulent, red fruit which gained great popularity on the English market at the time. The Arava tomato, which turned out to be sweeter the saltier the water, produced bumper crops, so great in fact that the kibbutz lacked the manpower to pick them.

Once again the agronomists got to work, this time to find ways of ensuring that the entire crop would ripen at the same time.

Simultaneously, the agricultural engineers developed a combine which would harvest the tomatoes at one fell swoop, but which would not, as in the case of existing machinery, damage the delicate fruit which is destined for fresh consumption, not for industrial processing.

The giant machine uproots the plants entirely, and gently shakes the fruit off them. Its belly is padded with a spongy material to protect the tomatoes as they fall, as are the channels which direct the fruit to the hands of the workers perched on the machine itself, who pack them directly into boxes.

Harvested in the winter months, the crop is handled by Agrexco, the national export pool, which exercises strict quality control before dispatching the fresh, desert-grown produce to Europe's cold hungry markets, either by air or in special, refrigerated fruit freighters.

Another original invention which has aroused world interest is the trickle irrigation system, which is based on perforated plastic hose laid alongside the crop rows, allocating water as required directly to the roots of the growing plants.

This system eliminates waste by preventing unnecessary evaporation, and by avoiding the sprinkling of water over areas where it is not needed. Where necessary, fertilizer is introduced into the irrigation water and thus reaches the plant's roots directly, also without waste.

The application of this method, combined with more efficient irrigation schedules, has resulted in an increase in crop yields, though the quantity of water used has remained stable, or even decreased.

Avocados, well on the way to rivalling Israel's Jaffa image on European markets thanks to a vigorous promotion campaign, is also the result of applied research. They are producing strains which would not be affected by relatively saline water, and developing varieties which would ripen at different times, thus lengthening the harvest season.

Other examples of the successful research include the adaptation of improved strains to local conditions, with a resulting 40% crop increase; the expansion of horticulture following the development of disease-free strains; cultivation of field crops under plastic; the replacement of chemical pesticides by biological ones; and many more.

Extensive research, and the effective implementation of its findings by Israel's farmers, have enabled the country to grow 10 times more food than it produced in 1949, and to increase its yields consistently at a rate of 5% annually. Nor are there any signs that this expansion will peter out in the foreseeable future.

Two medical centres merge facilities

DENVER —

Two of the world's best known facilities for the treatment and study of respiratory and immune diseases have merged. The boards of the National Jewish Hospital and Research Center and the National Asthma Center have ratified an agreement of consolidation merging the two great centers for chronic breathing disorders. Both institutions are located in Denver.

In announcing the consolidation, chairman of the board Andrew Goodman of New York said: "The actual complete consolidation will be a lengthy and complex process, and total unification is likely to take several years. However, the institutions are now operating under a single management.

"There are immediate and multiple benefits from the consolidation," explained Goodman. "It permits the combining of skills, talent and technology to better serve the public, educate physicians and conduct medical research. It eliminates some duplication and, therefore, reduces costs. It also will end years of confusion nationwide about the identity of each institution."

A HEALTHY AND HAPPY NEW YEAR.

History of the state of Israel is made clearer through digs

By ROBERT D. KAPLAN

JERUSALEM —

"The hill-top was rocky and inaccessible on every side, soaring to an immense height, ringed with precipices. There the Jews inflicted heavy casualities on their attackers, rolling down rocks and hurling missiles of every kind, while they themselves on their lofty perch were almost out of reach.

"But to ensure their destruction, they were struck full in the face by a miraculous tempest, which carried the Roman shafts up to them but turned aside their own. Up came the Romans. Despairing of escape and hemmed in every way, the Jews flung their wives and children and themselves into the immensely deep artificial ravine that yawned under the citadel.

"In fact the fury of the victors seemed less destructive than the suicidal frenzy of the trapped men; 4,000 fell by Roman swords, but those who plunged to destruction proved to be over 5,000. . . ."

The bloody tale is from **The Jewish War** by historian Flavius Josephus, the place referred to is Gamla, northeast of the Sea of Galilee. And if the story is reminiscent of Masada, that's because what happened at Masada was not unique during the time of the first century Jewish rebellion against the Romans.

The events at Masada, where Jews chose mass suicide rather than capture, derive their power from the veracity given them by the archaeological expedition of the mid-1960s, conducted by Prof. Yigael Yadin (now deputy prime minister of Israel).

And at Gamla too, this year's investigators have shown that a story of courage is history and not just mythology. An on-going dig, being carried out by Shmaryahu Gutman of the Israeli Department of Antiquities, has uncovered the remains of a wall battered by stones and iron arrowheads, evoking the final massacre. Experts consider the expedition the most important Roman period dig still in progress in Israel.

While other nations braiding the Mediterranean that are rich in ancient history require foreign archaeologists to discover their own past for them, the situation is reversed in Israel, where Israelis outnumber the foreigners receiving archaeological kudos. Discoveries such as the ones at Gamla and Masada explain why. While digs in places like Greece, for example, corroborate the names and places of classical accounts, the excavations here also corroborate the descriptions of the events themselves. So when one says that history "lives on" in Israel, it is considerably more than just a cliche statement.

For example, if you drive along the northwest shore of the Dead Sea in the vicinity of the Ein Feshka beach area, you can spot a few nahal settlements where Israeli soldiers have started communal farms, combining agricultural needs with those of defense. Archaeologist Pessah Bar-Adon believes he has found the forerunner of these nahal posts in the same area. His continuing excavation has uncovered a series of Dead Sea miniforts that were both military and agricultural outposts in the days of Hasmonean Greek ruler John Hyrcanus.

Few excavations have gone so far in verifying the Bible as the four year old dig at Tel Lachish near Kiryat Gat in central Israel. The site was the most important Judean town after Jerusalem, destroyed by Assyrian ruler Sennacherib in 701 B.C. and by Babylonian King Nebuchadnezzar in 586 B.C. Some of the finds have included a Bronze Age Canaanite temple with the same floor plan as the First Temple of Solomon, built much later. Also, half a dozen jars have been discovered and completely put together bearing the seal of Hebrew King Hezekiah, who reigned at the time of the Prophet Isaiah.

An excavation begun in 1973 has illuminated Jericho's beauties in the late second temple period. Significant discoveries include the first Hasmonean palace ever unearthed, the oldest mikva (ritual baths) yet found anywhere, an aqueduct system, and the grandeur of the Herodian Palace (whose existence at the spot was previously known), a large Herodian swimming pool, ornate reception hall, elaborate baths, and hippodrome (race track). Apparently Bar Kokhba's rebels later used the sight as a base in their war against the Romans. It appears that the initiators of the aqueduct network were the same Hasmonean kings who built their palaces at the mouth of Wadi Kelt, near Jericho, predating Roman influence in Judea.

Swiss archaeologist Fanny Vitto has found the oldest Jewish talmudic text at the site of a Byzantine era synagogue she is excavating in the Jordan Valley near Beit She'an. Recent work at the Rehov site has revealed that the fourth century synagogue was destroyed by fire. Another synagogue, whose interior was covered with mosaics, frescos and Aramaic inscriptions, has also been discovered at Rehov by the Swiss expert.

Jerusalem continued this year to be a focal point of biblical archaeology. Though the decade-old investigation of the Temple Mount is nearing completion, digging is now beginning under the Hebrew University's Y. Shiloh in the Arab neighborhood of Silwan, the site of the City of David.

Meanwhile, back in the countryside, the combined results of a number of digs which include Tel Arad and Tel Masos, suggest that the Israelites led by Joshua conquered Palestine less through military exploits, than through gradual settlement in empty areas adjacent to large concentrations of Canaanites. Recent finds indicate that Bronze Age Canaanite cities were abandoned and not destroyed, while Iron Age Israelite sites are found mostly in the Negev and Galilee regions, where Canaanite remains are sparse.

In addition to all this, one should realize that with thousands of known ancient sites, there are more of them in Israel still to be dug than there are qualified archaeologists and financial resources to carry out the excavations.

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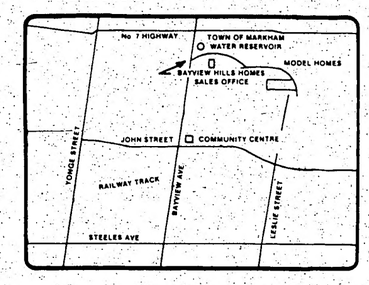

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